

AN EXPLORATORY STUDY OF HOW MALE PASTORAL
COUNSELORS COPE WITH THEIR SEXUAL
ATTRACTION TO FEMALE COUNSELEES

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by
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This dissertation, written by

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"I remember in seminary, pastoral counseling, there were stories about keeping your door three inches open and your phone off the hook, and of all these frustrated women that are out to seduce the preacher, you know. Unfortunately, you weren't told how to deal with women, but you were sort of given--the kind of equipment you were given was you don't want to help the woman, you just want to protect yourself, protect your own genitals so to speak, your own reputation, future and the whole bit. So those were the kinds of things that really were not very helpful at all."

--from an interview with a Protestant clergyman

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I have often marveled at the extent to which I have had to rely on so much help from others. This dissertation is clearly the result of many people's efforts, though of course I am finally and fully responsible for its contents as well as the errors which undoubtedly remain.

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Obviously not all can be named who have been a source of help, but I must finally say that this dissertation as the culmination of my graduate studies could never have been completed without the faithful assistance of several members of my family. What follows would not have been possible without their deeply appreciated support.

Of course I am dedicating
this dissertation to the three
persons whose lives are virtually
as involved in the following pages
as I am

Ginni, Bill and Ted

TABLE OF CONTENTS

Chapter	Page
1. THE PURPOSE OF THE STUDY AND DEFINITIONS OF TERMS USED	1
The Purpose	2
Statement of the Purpose	2
Statement of the Problem	2
Importance of the Problem	3
Limitations of the Study	7
Definitions of Terms	12
Counselee	12
Pastoral Counselor	12
Sexual Attraction	13
Organization of the Dissertation	15
2. THE VALUE FRAMEWORK FOR COPING WITH SEXUAL ATTRAC- TION TO A FEMALE COUNSELEE	17
The Place of a Value Framework in an Exploratory Study	17
A Normative Statement for Pastoral Counseling . .	19
Theological Resources for the Value Framework . .	21
John Cobb: A Theology of Christian Freedom and Responsibility	22
Martin Buber: A Theology of Relationship . . .	25
Paul Tillich: A Theology of Individuality- Participation, Freedom-Destiny	29
Theological Conclusions for a Value Framework .	31
The Value Framework	34
The Value Framework and Theories of Human Hetero- sexual Attraction	43
Summary Statement	47
3. THE METHODOLOGY FOR EMPIRICAL DATA GATHERING . . .	49
The Exploratory Nature of this Research Project .	49
The Interview Methodology	52
The Focus Interview	54
Kirkendall's Study as a Model	56
A Value Framework	57
Working Rules for Exploratory Research	58
Critical Questions	60
Analysis of the Data	61
Summary Statement	62

Chapter	Page
4. THE EMPIRICAL DATA: INTERVIEW PROCEDURE AND FINDINGS	63
The Procedure Followed in Gathering the Interview Data	63
Obtaining the Interviews	63
The Interview Schedule	68
The Interview Procedure	73
Critical Research Issues	76
Content Analysis of the Interviews	81
Basic Findings from the Twenty-five Interviews	84
Background Information	84
Situational Circumstances of the Thirty-four Instances of Pastoral Sexual Attraction	88
The Sexual Attraction Experienced by the Pastors	99
The Pastors' Personal Feeling Response to Their Sexual Attraction	121
The Pastoral Counselor Deals with Himself	126
The Pastoral Counselor Deals with the Counselee	131
The Pastoral Counselor Deals with His Wife	139
The Pastors' Rationale for How They Dealt with Themselves	144
The Pastors' Rationale for How They Dealt with the Counselee	150
The Pastors' Rationale for How They Dealt with Their Wives	159
Consequences for the Pastors	169
Consequences for the Counselees	171
Consequences for the Pastors' Marriage	174
The Pastor's Feelings about the Whole Experience	178
The Pastors' Outside Consultation	182
Limits Set by the Pastor	184
The Pastor's Marriage in Relation to the Counseling Situation	189
Other Findings	194
Hypotheses Regarding the Empirical Data	202
The Hypotheses	203
Discussion of the Hypotheses	205
Summary Statement	214
5. HYPOTHESES REGARDING THE THEOLOGY AND AXIOMS OF THE VALUE FRAMEWORK	216
The Empirical Data and the Theology of the Value Framework	216
The Empirical Data and the Axioms of the Value Framework	219

Chapter	Page
Axiom 1. The pastoral counselor acknowledges and accepts all his personal feelings, fantasies and impulses of sexual attraction	219
Axiom 2. The distinction is made between feelings and behavior	221
Axiom 3. Each person, counselor and counselee, is responsible for his or her own feelings and behavior	221
Axiom 4. The reporting of the pastor's feelings enhances the dialogical process	223
Axiom 5. Explicit limit-setting is integral to the counseling relationship	228
Axiom 6. Supervision of one's counseling is an important resource	228
Axiom 7. The counselor's growing relationship with his spouse is an important factor affecting his counseling relationships	229
Summary Statement	231
6. CONCLUSIONS	233
Conclusions Suggested by this Study	233
The Values of this Study	237
Suggestions for Further Research	238
Concluding Statement	242
APPENDIX	244
A. Schematic Diagram of Assumptions Underlying Major Existing Theories of Sexual Attraction	245
B. Interview Schedule	246
C. Letter of Introduction	248
D. Consent for Interviewing	249
E. Background Information	250
F. Partial Transcription of Case 42-72	251
G. Responses to Question 4 from Case 51-51	253
BIBLIOGRAPHY	254

LIST OF TABLES

Table	Page
1. Categories of Relationships Between the Pastor and the Counselee	92
2. The Number of Counseling Contacts the Pastors Had with the Counselees	93
3. The Frequency of the Counseling Contacts	94
4. When the Sexual Attraction Relationship Ended in Relation to the Pastor's Interview with the Researcher	96
5. Major Topical Issues in Thirty-three Instances of Pastoral Sexual Attraction	97
6. The Ways in Which Pastors Experienced Their Sexual Attraction	102
7. Pastors' Perceptions of Causes for Their Sexual Attraction	112
8. Pastors' Personal Feeling Responses to Their Sexual Attraction	121
9. Pastors' Techniques for Coping with Their Own Feelings of Sexual Attraction	127
10. The Pastor Deals with the Counselee about his Sexual Attraction to Her	132
11. The Pastor Deals with his Wife about his Sexual Attraction to the Counselee	139

LIST OF FIGURES

Figure	Page
1. The Number of Pastors Interviewed for Each Denomination	66
2. Denominations Represented by Those Pastors Who Said They Had No Clear Instance of Sexual Attraction to Report	67
3. The Number of Pastors in Five Year Age Groupings .	87
4. Years of Each Pastor's Marriage	89
5. The Counselees' Ages in Relation to the Pastors' Ages	90
6. The Average Time the Pastors Spent with the Counselees	98
7. The Balance of Adequate Limits to Preserve the Original Pastor-Parishioner Professional Relationship	204

Chapter 1

THE PURPOSE OF THE STUDY AND DEFINITIONS OF TERMS USED

The work of the minister in the local parish includes among his varied functions the counseling of troubled persons. A study in 1957 by the Survey Research Center of the University of Michigan produced statistics showing that forty-two percent of persons going to professional sources for counseling go first to a clergyman. Also, the Michigan study indicated that fifty-four percent of Protestants who attend church at least once a week seek the help of a minister when they need assistance with a personal problem.¹ Although no specific statistics are available to show how many female counselees are seen by male clergy for counseling, it is self-evident from the above statistics that most male ministers will often find themselves counseling female counselees.²

When a woman comes to a minister for counseling, it is certainly on one level an instance of an individual

¹Gerald Gurin, Joseph Veroff, Sheila Feld, Americans View Their Mental Health (New York: Basic Books, 1960), pp. 307 and 335.

²Based on personal correspondence between Edgar W. Mills, Ministry Studies Board, National Council of the Churches of Christ, and the writer.

seeking professional help for a personal concern. In this respect the contact between the minister and the counselee is professionally and formally structured. On the other hand, in spite of the professional dimension to the counseling interview, such a meeting also includes the dimension of two persons of the opposite sex discussing rather intimately the feelings of one, if not of both of them. This research study begins with the obvious fact that pastoral counseling includes interaction not only between the roles of pastor and counselee, but also, in the case of a male counselor and female counselee, interaction between the sexes with the possibility of a multitude of feelings which can comprise a close heterosexual relationship.

THE PURPOSE

Statement of the Purpose

The purpose of this study is to conduct an exploratory inquiry into the manner in which male clergy cope with their sexual attraction for a female counselee. Relevant empirical data will be gathered and analyzed so hypotheses may be formulated, with particular attention to hypotheses about a specific value framework for coping with sexual attraction in the context of parish pastoral counseling.

Statement of the Problem

The pastoral counselor must in the course of a counseling session make decisions about his response to the

feelings occurring within himself, as well as those occurring within the counselee. In a single session the counselor may experience a wide range of feelings from boredom and disinterest to anger and impatience, and in each case he will choose his reaction to those personal feelings. The problem for this study is the question of the pastoral counselor's response to his own feelings of attraction toward the female counselee. The problem is how to respond adequately to those feelings, in terms of their nature and intensity, and to respond in a way which is both therapeutically and theologically justifiable.

Importance of the Problem

There is clear evidence that the topic of this research is quite an important problem for the pastoral counselor. For example, William Masters and Virginia Johnson have obtained data which bear directly on this issue.

On record at the Foundation are histories recording direct statements of sexual exchange between patients and therapists from every conceivable level of professional discipline involved in consultation and/or treatment of a sexually inadequate individual. Listed specifically by patients are physicians of every established discipline treating sexually inadequate men or women, behaviorists (the major disciplines), theologians (the major religions), and legal advisers. Representatives of each of these disciplines have been recorded in histories as participants in a variety of sexual activity with men and women seeking their professional support.³

³William H. Masters and Virginia E. Johnson, Human Sexual Inadequacy (Boston: Little, Brown, 1970), pp. 389-90. (Underlining is the writer's.)

David Mace has expanded on Masters' and Johnson's observation by pointing out the possible influence upon the counselor of discussing sexual matters. "It should be recognized that discussion of sexual marital situations often stirs strong emotions, in the client and sometimes in the counselor as well."⁴

Other sources also underscore the importance of this matter for clergymen. John W. Drakeford has made the following observation about emotional involvement in pastoral counseling.

. . . a counseling session involving a member of the opposite sex should be handled very carefully. There has been an alarming number of cases in which church leaders with the highest moral principles gradually found themselves drawn into a situation in which they compromised themselves and ruined their ministry.⁵

Anton Boisen has also noted that the minister needs to be wary of his emotional relationship with counselees of the opposite sex.⁶

Three articles written for ministers are especially important for their contribution to this issue. Writing in 1960, Nathaniel Lehrman, a lecturer at the Postgraduate Center for Psychotherapy in New York, pointed out how natural

⁴David R. Mace, "Delinquent Sex and Marriage Counselors," Sexual Behavior, I: 3 (June 1971), 41.

⁵John W. Drakeford, Counseling for Church Leaders (Nashville: Broadman Press, 1961), p. 84.

⁶Anton T. Boisen, Problems in Religion and Life (New York: Abingdon-Cokesbury Press, 1946), p. 146.

it is to expect that psychoanalysts and ministers alike will experience sexual feelings toward their patients and counselees.

Whenever two people work very closely together toward a common goal with at least fair success, as a minister does with his parishioner, or a doctor with his patient, feelings of camaraderie and warmth almost inevitably arise between them.

.

When the two people are of opposite sex and not too disparate in background, these warm feelings will almost always assume a sexual cast.⁷

In 1965 E. Mansell Pattison made this point:

The most difficult task to learn in psychotherapy is how to handle one's own reactions to the emotional currents of intense interpersonal relationships. The same problem is no less true for the pastor, particularly because he is socially and emotionally much more intimately involved with the people with whom he works.

The pastor who is afraid of his own sexuality may deny his erotic feelings in situations where he should be aware that he is responding in a sexually provocative or reactive fashion. Often pastors find women accusing them of improper advances while the pastor protests his innocence. Had the pastor recognized his own impulses he might have avoided playing into a mutual sexual distortion of the relationship.⁸

Writing five years later in the same journal, John A. Ordway made the observation that ministers may often respond to a female counselee's seductive overtures because

⁷Nathaniel S. Lehrman, "The Normality of Sexual Feelings in Pastoral Counseling," Pastoral Psychology, II: 105 (June 1960), 49.

⁸E. Mansell Pattison, "Transference and Countertransference in Pastoral Care," Journal of Pastoral Care, XIX (Winter 1965), 198-99.

he views her as the ideal woman he has secretly been longing for.

It is an IDEAL that he (the pastor) has long secretly hoped would show up; and when the woman offers herself as such an ideal, hoping for an ideal of manhood in return, his wildest hopes seem realized--judgment, duty, ministerial oath, wife, family, parochial obligations all go out the window. And he embraces his long-awaited true lover--only to find with the passage of time that she is merely mortal--and a badly mixed-up one at that.⁹

Personal correspondence between the researcher and professors of pastoral counseling at various theological seminaries also elicited their unanimous view of the importance of this problem for pastoral counselors.¹⁰

This study is crucially relevant for male clergy also because the same issue is beginning to receive attention in related secular counseling circles. Charles G. Dahlberg has brought this matter to the attention of fellow psychotherapists in his writing about physical, sexual contact between patient and therapist. Because this subject touches upon such a sensitive and vulnerable area of therapeutic practice, Dahlberg encountered considerable difficulty even having his article published. The main substance of Dahlberg's article is a brief sketch of nine instances of

⁹John A. Ordway, "Transference Reactions in Parishioners," Journal of Pastoral Care, XXIV (March, 1970), 59.

¹⁰Based on personal correspondence between the writer and Edward E. Thornton, February 9, 1973, Wayne E. Oates, February 13, 1973, Charles F. Kemp, February 13, 1973, and Thomas H. McDill, June 20, 1973.

sexual contact between therapists and female counselees.

Then Dahlberg proposes an in-depth inquiry to find out "What was the nature of the interpersonal dynamics when temptation was strong but resisted, strong but not resisted, and what was the outcome? This would be a tough job, but it could be done."¹¹ If Dahlberg has correctly pinpointed an issue so timely for his colleagues, it seems quite reasonable that it is important for pastors to examine the same issue in their own counseling practice.

Limitations of the Study

This study is to be a hypothesis generating inquiry focused upon the experiences of clergymen in local churches. At least nine limitations must be acknowledged as integral to this study.

1. This study will necessarily consider only male pastoral counselors. One important reason for this limitation is that there are so few female clergy who are serving local congregations. Also, it must be observed that the literature on human heterosexual attraction is primarily in terms of males being attracted to females. The nature of female attraction to males has not been very widely investigated or discussed. Restricting this study to male pastoral counselors is a serious limitation in view of the fact that

¹¹Charles C. Dahlberg, "Sexual Contact Between Patient and Therapist," Contemporary Psychoanalysis, VI: 2 (Spring 1970), 123.

women are entering the parish ministry in increasing numbers and must be regarded as pastoral counselors as fully as the men are.

2. Interviewing will be limited to a group of twenty-five clergymen. Sufficient data will be gathered from this number of interviews to satisfy the exploratory nature of this study. Of course, all conclusions and hypotheses which emerge from this research must be considered applicable only to the sample interviewed and only cautiously used as a basis for generalizing about a larger population.

3. Because this study deals only with heterosexual attraction, homosexual attraction is excluded. This limitation is not based on any assumption that homosexual attractions in pastoral counseling do not occur or are not important. Rather, to the contrary, this particular area of interpersonal relating could be so important a phenomenon in the counseling relationship that it should be studied as a topic by itself for an adequate inquiry to be undertaken.

4. Another important limitation imposed upon this study is its exploratory nature. The intent of this study is to gather data from which meaningful hypotheses may be constructed. Therefore, no attempt will be made to utilize instrumentation or to manipulate variables in order to test relationships between specific factors. Such a limitation permits a more in-depth collection and analysis of data

though it precludes any positive conclusions beyond the formulation of hypotheses.

5. This study will focus only upon parish clergy serving in local congregations. Therefore, other pastoral counselors will be excluded who are counseling specialists, designated pastoral counselors on a church staff, seminary or graduate students in training or students currently engaged in Clinical Pastoral Education. Although local pastors may have had varying degrees and amounts of training in counseling, including some quarters of Clinical Pastoral Education, the main concern of this study is to examine the parish clergyman for whom counseling is not a specialized ministry.

6. Only Protestant clergymen will be interviewed for this research. Obviously, Roman Catholic priests also function as a pastoral counselor as they minister to their parishioners. However, in several important respects the priest's situation is different from the Protestant clergyman. Most notably, the priest has taken a vow of celibacy, and he is not in a marital relationship. Those very significant facts alone suggest that Roman Catholic priests would have to be studied as a separate group in order to understand fully all the dynamics related to how they cope with their sexual attraction to female counselees.

7. The design of this research will be limited to only the pastor as counselor, thus excluding interviews with

significant others involved in one way or another with the pastor's counseling. Such significant others would include the counselee herself and her particular perceptions and feelings which would be essential to a fuller understanding of the dynamics occurring in a counseling interview. Also excluded are the wives of the clergy and their views of their husband's counseling with women, as well as their perception of the dynamics in the marriage relationship, dynamics which might well be found to have a determining effect upon the dynamics occurring in a heterosexual counseling relationship.

8. This study will not deal with any of the theoretical issues involved in the psychoanalytic concept of countertransference. Since Freud introduced the concept, much has been written about its precise meaning and usage.¹²

¹²In 1910 Freud made his first public statement about countertransference:

"Other innovations in technique related to the physician himself. We have begun to consider the "counter-transference" which arises in the physician as a result of the patient's influence on his unconscious feelings. . . . we have noticed that every analyst's achievement is limited by what his own complexes and resistances permit. . . ."

Sigmund Freud, "The Future Prospects of Psycho-Analytic Therapy," in his Collected Papers (New York: Basic Books, 1959), II, 289.

Important contributions to the debate over the definition of countertransference have been made by:

Paul Heimann, "On Counter-transference," International Journal of Psycho-Analysis, XXXI: 1 (1950), 81-84.

Margaret Little, "Counter-transference and the Patient's

If the topic of this study were being undertaken in the context of psychoanalytic theory, the meaning of countertransference as expressed by various writers would have to be explored in depth and some definition of its use in this study would have to be stated. However, inasmuch as this inquiry deals with parish pastoral counselors and how they deal with their conscious sexual attraction, the purpose of this study can best be served without defining countertransference or using the term.

9. Finally, this exploratory study is limited by the unique nature of pastoral care and counseling relationships. This study will not be concerned with just formal, fifty minute counseling interviews. It is generally accepted that parish pastoral counseling must be understood in broad terms which include a variety of informal contacts

Response to it," International Journal of Psycho-Analysis, XXXII: 1 (1951), 32-40.

Annie Reich, "On Counter-transference," International Journal of Psycho-Analysis, XXXII: 1 (1951), 25-31.

Franz Alexander, Psychoanalysis and Psychotherapy (New York: Norton, 1956), p. 79, citing O. S. English and G. H. J.

Pearson, Common Neuroses of Children and Adults (New York: Norton, 1937) and E. F. Sharpe, "The Psychoanalyst," International Journal of Psycho-Analysis, XXVIII (1947).

Karl Menninger, Theory of Psychoanalytic Technique (New York: Basic Books, 1958), p. 88.

Otto Kernberg, "Notes on Countertransference," Journal of the American Psychoanalytic Association, XIII (January 1965), 38.

Fernando de Elejalde, "Countertransference, Direct and Indirect, in Psychoanalysis," Bulletin of the Menninger Clinic, XXXIV (May 1970), 140.

between pastor and parishioner.¹³ So an important limitation to this study will be the adherence to the concept of the pastoral counseling relationship as including all opportunities for pastoral care in the local congregation.

DEFINITIONS OF TERMS

Counselee

The counselee will be understood throughout this study as referring particularly to a female counselee who hopes to derive some benefit or help from the pastor of a local congregation in either a formal or informal contact. As noted in the section above, pastoral counseling is understood in this study in its broadest context of pastoral care. Therefore, informal pastoral contacts must also be considered, and for that reason the counselee will include any female, parishioner or non-parishioner, who seeks help from a pastor in a casual or a formal interview.

Pastoral Counselor

The pastoral counselor is understood to be the

¹³Seward Hiltner, Pastoral Counseling (Nashville: Abingdon Press, 1949), Chapter 6, has emphasized the importance of informal conversations for precounseling. Faber and Van der Schoot also offer this clarification: "As a rule, the pastoral conversation will take place by appointment in the office of the pastor or at the home of the parishioner. But a pastoral conversation may also start in a sidewalk cafe, drinking a cup of coffee, or while the minister chats with one of the young people at a party." Heije Faber and Ebel van der Schoot, The Art of Pastoral Conversation (Nashville: Abingdon Press, 1965), p. 212.

minister serving a congregation who finds counseling to be only one of his functions. This definition distinguishes the parish minister from the counseling specialist found in a seminary or on the staff of a pastoral counseling center. This connotation of pastoral counselor referring to the pastor in a parish setting is implicit in Seward Hiltner's discussion in which he speaks of the pastor working with a parishioner.¹⁴ The same understanding of pastoral counselor is assumed by Cryer and Vayhinger when they introduce their book: "The pastor has an inescapable role as a counselor to his parishioners."¹⁵ Clinebell also offers a similar understanding of parish minister as pastoral counselor."¹⁶

Sexual Attraction

In this study sexual attraction and heterosexual attraction will be used to identify the same phenomenon, namely an attraction between a man and woman based upon their sexual difference.

Vernon W. Grant has surveyed psychological theories of sexual emotion, and one finds reference in Grant's work to many different types of heterosexual attraction such as

¹⁴Hiltner, Pastoral Counseling, Chapter 1.

¹⁵Norman S. Cryer, Jr., and John M. Vayhinger (eds.), Casebook in Pastoral Counseling (Nashville: Abingdon Press; 1962), p. 15.

¹⁶Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), pp. 49-56.

friendship love, tender-protective love, aesthetic attraction, amorous attraction and sensual attraction. We note in Grant's work, however, that for his purposes he limits sexual attraction to that attraction which is based on features unique to the sexuality of the persons involved. Grant rules out such universal, non-sexual bases for attraction as cheerfulness or an even disposition.

That there is a kind of love, or "affection," whose growth is inspired by admired or desirable behavior traits need not be debated. Such statements as "What won me, in her, was her even disposition, and her cheerfulness," or "My love for him began when I perceived his high sense of honor," may be accurate comments on an important feature of the growth of attachments. Yet an attraction whose source is a trait that is fairly certainly not restricted to either sex is clearly not of the kind with which our study is concerned. We like amiable, generous, sincere, and honorable people whether male or female. There are many traits that make men and women attractive to each other simply as human beings. We can regard an attraction as sexual, or "amorous," only when it is aroused by features of physique and personality in which they differ from each other as sexes.¹⁷

This kind of definition bases sexual attraction in a man on causes directly attributable to the woman's sex. Therefore, the following working definition to be used for gathering empirical data is designed to communicate that important distinction. This definition draws upon Hollander's explanation of attraction: "When we find someone 'attractive' we are drawn to them, even if only temporarily

¹⁷Vernon W. Grant, The Psychology of Sexual Emotion (New York: Longmans, Green, 1957), p. 191.

as in an 'emotional crush.'"¹⁸ Interviewees will be questioned within the framework of this definition: Sexual attraction is being drawn toward, or even "liking," the female counselee for reasons directly associated for you with her sex. In other words, was what attracted you to her directly related to her being a woman? In this context, "liking" and "attraction" are regarded as synonymous.

ORGANIZATION OF THE DISSERTATION

The structural organization of the dissertation will serve the basic purpose of this research to utilize empirical findings for developing hypotheses about a particular value framework for coping with sexual attraction in pastoral counseling. Therefore, following this section Chapter 2 will propose a particular value framework which will be evaluated later in the light of findings from interviews with pastors. In Chapter 3 we shall examine the methodology for gathering and analyzing empirical data secured through the interview method. Chapter 4 will discuss the interview

¹⁸Edwin P. Hollander, Principles and Methods of Social Psychology (New York: Oxford University Press, 1971), p. 271. We note a similar understanding of "attraction" when David E. Orlinsky speaks of attraction in love relationships. Orlinsky says, "The term 'attraction' is intended very much in the sense in which the word is used in everyday language. It refers to an experienced sense of being drawn towards some form of positive pleasurable contact with another person (or object)." David E. Orlinsky, "Exchange and Growth in Love Relationships" (unpublished manuscript received in correspondence between David E. Orlinsky and the writer dated April 8, 1973), Chapter III, p. 3.

data and how it was obtained. Hypotheses relating the empirical data to the value framework will be presented in Chapter 5. General concluding statements about this study will constitute Chapter 6.

Chapter 2

THE VALUE FRAMEWORK FOR COPING WITH SEXUAL ATTRACTION TO A FEMALE COUNSELEE

Integral to the purpose of this study is the intention to utilize the empirical data for examining a specific value framework for coping with sexual attraction felt by the pastoral counselor. In this chapter the value framework will be introduced with a discussion of basic dimensions of human sexuality and primary theological issues which the value framework will address. The value framework will then function as the statement of the researcher's orientation for the gathering of relevant empirical data.

THE PLACE OF A VALUE FRAMEWORK IN AN EXPLORATORY STUDY

There are several important reasons for the clear statement of the value framework before conducting an exploratory study. One very significant purpose is for the researcher to make clear for himself and for other researchers the values and assumptions with which he approaches the subject material.

Another important purpose of the value framework is to bring a basis for structure to both the data-gathering process and the data-analysis stage of the project. Of

course the value framework must in no way inhibit the element of discovery which is the raison d'etre of exploratory research; the value framework simply defines the boundaries, as it were, with which discovery is to take place.

Lester Kirkendall's work, Premarital Intercourse and Interpersonal Relationships, is an important model for this research project, and he was most explicit about both the content of his framework and its place in his exploratory study.

. . . this research has been done and is being reported in a specific value framework, and value interpretations will be made within that framework.¹

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Personal biases on my part may have affected the quality of the interviewing and recording, though conscientious efforts were made to avoid this.²

Kirkendall's work is more persuasive because he acknowledged the possibilities for bias and sought to guard against them instead of suggesting he had a design for research which totally eliminated all possibility for bias. We note also that Jahoda, Deutsch and Cook in their major work on empirical research methods declare that researcher bias is not as critical an issue for the exploratory, case-study design and

¹Lester A. Kirkendall, Premarital Intercourse and Interpersonal Relationships (New York: Julian Press, 1961), p. 8.

²Ibid., p. 15.

the hypotheses it produces.³ So the development of the value framework for this dissertation is approached with the acknowledgment that the values and assumptions in the researcher's mind add the clear possibility for bias in handling the empirical data.

A NORMATIVE STATEMENT FOR PASTORAL COUNSELING

The value framework must have its basic point of reference in a normative statement of the goal of pastoral counseling for the individual counselee. In other words, what is the chief value by which the methods and achievement of pastoral counseling may be evaluated as they are related to heterosexual attraction?

Clinebell has rightly set the broad purpose of

³A third characteristic of the case study is its heavy reliance upon the integrative powers of the investigator, upon his ability to draw together many diverse bits of information into a unified interpretation.

This last characteristic has led many critics to view the case-study approach as a sort of projective technique in which conclusions reflect primarily the investigator's predispositions rather than the object of study. Even if this reproach is appropriate to many case studies, the characteristic is not necessarily fatal when the purpose of the case study is to evoke rather than to test hypotheses. For even if the case material is merely the stimulus for the explicit statement of a previously unformulated hypothesis, it may serve a worth-while function.

Marie Jahoda, Morton Deutsch and Stuart W. Cook, Research Methods in Social Relations (New York: Dryden Press, 1951), II, 43.

pastoral counseling within the theological framework of the purpose of the church, i.e., the increase of the love of God, the love of one's fellow man, and the love of one's self. Reconciliation is thus the primary theological task as love overcomes the fundamental feature of sin which is alienation of man from God, one's neighbor and one's own self.⁴

For this study, health, wholeness, salvation are all three viewed as fundamentally the absence of alienation and the presence of reconciliation. Applying this view directly to the subject of this particular research, man experiences reconciliation in responsible relationships with others, relationships in which one is with and for another in care and love without any loss of personal identity or integrity as a freely choosing, radically responsible self. The person is whole who maintains his personal center while entering totally into intimate relationships with others. Thus, the following normative statement will locate the theological position of this study:

The Christian is both radically free as a decision-maker and radically responsible for himself as he is. He affirms his freedom as he affirms the givenness of himself, which both are facts that must be confirmed for the self in relationship with others where the uniqueness of each person is encountered by the unique freedom and givenness of other selves.

⁴Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), pp. 45-46.

THEOLOGICAL RESOURCES FOR THE VALUE FRAMEWORK

The value framework for coping with sexual attraction in the context of pastoral counseling will be developed here in terms of the normative statement emphasizing the primacy of the uniquely personal relationship between two wholly responsible persons. In this context there are two fundamental theological issues for the development of a value framework. The first concerns what it means for the Christian person to understand how he is responsible for himself in any relationship. Equally important is the matter of the meaning and quality of the relationship from a theological viewpoint. So any conclusions about coping with sexual attraction in pastoral counseling can be reached only after some investigation of the theology of personal responsibility and interpersonal relationships.

The value framework to be developed here is informed by the views of Martin Buber, John Cobb and Paul Tillich. Cobb, in the course of applying Whitehead's philosophy to Christian theology, has developed a very significant view of Christian responsibility. Buber's analysis of the I-Thou relationship is especially informative to the topic of this dissertation. And Tillich's discussion of the ontological elements offers a unifying approach to both the issues of Christian choice and the Christian's participation in a

personal relationship. Buber, Cobb and Tillich each clearly represent a different and distinctive philosophical/theological framework, but we are contending that their particular views which we shall discuss here mutually support the value framework to be outlined in the following pages.

John Cobb: A Theology of Christian Freedom
and Responsibility

Cobb's view of the Christian man and the Christian structure of existence offers a valuable resource for understanding the nature of Christian responsibility. Though Cobb does not apply his view directly to sexuality in pastoral counseling, the implication of his thought for our research problem seems quite clear.

Cobb's philosophical orientation is the thought of Alfred North Whitehead. Cobb explains that one of the important features of Whitehead's thought is some element of self-determination or decision for every occasion of experience.⁵

The influence of this past in determining what I become in the present is so vast that many psychologists are inclined to suppose it is complete. Some believe that if they could know every detail of my past experience, the force of the wider past embodied in my heredity, and all the influences now impinging upon me, they could predict exactly what my experience must be. But

⁵Occasions of experience are discrete, indivisible units analyzed by Whitehead as the ultimate particles of nature and human experience. See Cobb's explanation: John B. Cobb, Jr., A Christian Natural Theology (Philadelphia: Westminster Press, 1965), pp. 28-39.

Whitehead holds against this the universal practical assumption that we are free. We may not be able to focus a particular act of freedom vividly in our consciousness, but that is not different from the situation with respect to physical prehensions. Our vague and persistent experience is that we are both determined by our past and also free. That is, the determination by the past is real but not absolute. What I have been in the past, and what the world as a whole has been, may narrowly limit what I can become in this next moment. But within those limits it is still my decision in that moment as to how I shall react to all these forces impinging upon me.

Once again, this freedom is not a matter of consciousness. The freedom or self-determination of the occasion occurs first. In the human occasion there may or may not be some consciousness of it. Clearly-conscious decision would be a very special case of decision generally. Some element of self-determination or decision Whitehead attributes to all occasions whatsoever.⁶

The point is clear that despite how man's environment or past obviously limits his range of choices, man in all cases exercises his own free choice of response to the situation. Speaking from a Whiteheadian viewpoint, Cobb again stresses both the real limits of any situation and the distinct human freedom within those limits.

The notion of freedom as such, unqualified freedom, is nonsensical. Freedom must always be freedom within some settled conditions. . . . The new occasion must take account of every occasion in its past. Its freedom lies in its own self-determination as to how it will take account of all those occasions.⁷

This element which uniquely characterizes human freedom and responsibility in any situation is developed by Cobb when he explains what he calls the Christian structure of existence.

⁶Ibid., pp. 38-39.

⁷Ibid., p. 95.

The Christian had to accept a responsibility for his existence as a whole in a way that separated him from Judaism. This meant that he must understand himself as transcending his will in the sense of his power of choice among practicable alternatives in a given situation. He was responsible not only for his choice but also for the motive of his choosing. He was responsible for being the kind of self who could not will to choose to have the motive he should.

In principle, we can press this responsibility ad infinitum. At whatever level we ask the question about what we are, we also must acknowledge our responsibility for being that. We cannot simply accept what we are as the given context within which our responsibility operates. If I find that I am not a loving person, I must acknowledge my responsibility for not being a loving person; and if I find that I cannot even will to become a loving person, I must acknowledge responsibility for that failure of my will. I cannot identify myself with some one aspect of my total psyche, some one force within it. If with the Jew I identify myself with the will, then I know myself as responsible for that self-identification and hence as transcending it. Even more, if with many of the Greeks I identify myself with reason, I know that I am responsible for that choice and hence transcend the reason with which I have identified myself.⁸

⁸John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967), pp. 121-22.

Cobb's analysis is not made without a full consideration of the unconscious dimensions of personality, which is especially important for any consideration of human sexual behavior. In fact it is the elements of the psyche which the personal "I" of prophetic Judaism does not control which Cobb asserts the spiritual "I" of Christianity does assume responsibility for.

"That means that the new spiritual "I" is responsible both for what it is and for what it is not, both for what lies in its power and for what lies beyond its power." Cobb, The Structure of Christian Existence, p. 124.

Obviously, Christian existence in the context of such radical responsibility is inconceivable without the primacy of God's grace. Cobb calls release from self-condemnation release from self-preoccupation which is possible because we are first loved:

"Love is, therefore, on the one hand, the only salvation of the spiritual man and, on the other hand, unattainable by his own efforts. The spiritual man can only love when he is freed from the necessity to love, that is,

Fundamentally, the Christian man has the freedom freely to choose despite the past or the situation he finds himself in. In that freedom he is radically responsible for choosing to be the person he is. It is clear that the Christian structure of existence, according to Cobb, precludes any attempt to lessen man's freedom and responsibility because of situation or intrapsychic factors.

The implications of Cobb's argument are very significant for a theological understanding of coping with heterosexual attraction. In the context of pastoral counseling, the counselor is never helpless, nor is the counselee. Despite the psychological influences for sexual attraction, the element of personal choice, freedom and responsibility, from a Christian standpoint, cannot be said to be ever eliminated for either the counselor or the counselee.

Martin Buber: A Theology of Relationship

Buber's major work, I and Thou, which later was expanded on in his Between Man and Man, is a compelling theological and philosophical analysis of the essence of relationship. It is important to note Buber does not have in mind only interpersonal relationships. His concept of I

when he knows himself already loved in his self-preoccupation. Only if man finds that he is already accepted in his sin and sickness, can he accept his own self-preoccupation as it is; . . ." Cobb, Structure of Christian Existence, p. 135.

and Thou transcends the interpersonal to include any relationship between I and another subject, for Buber's analysis is primarily the description of the ontological reality of the "between."

We are asserting here that Buber's analysis of the ontological and theological elements in a relationship must inform any attempt to cope with sexual attraction. Our contention in this study is that the meaning and structure of the essence of an interpersonal relationship must be determinative for decisions about coping with sexual attraction between counselor and counselee.

Buber makes at least three major points that are particularly relevant to this study. 1) Personal identity, the firm sense of the integrity of the I, is realized only through relationship with a Thou.

Through the Thou a man becomes I. That which confronts him comes and disappears, relational events condense, then are scattered, and in the change consciousness of the unchanging partner, of the I, grows clear, and each time stronger. To be sure, it is still seen caught in the web of the relation with the Thou, as the increasingly distinguishable feature of that which reaches out to and yet is not the Thou. But it continually breaks through with more power, till a time comes when it bursts its bonds, and the I confronts itself for a moment, separated as though it were a Thou; as quickly to take possession of itself and from then on to enter into relations in consciousness of itself.⁹

The self-discovery and self-possession which are essential for finding a centered self, according to Buber, happens

⁹Martin Buber, I and Thou (Edinburgh: Clark, 1937), pp. 28-29.

only in relationship where I encounters Thou.

2) The essential "means whereby" to the establishment of such a relationship requires the participation of one's total being and this carries with it considerable risk.

This is the risk: the primary word (I-Thou) can only be spoken with the whole being. He who gives himself to it may withhold nothing of himself.¹⁰

This communication of one's whole being does not mean the loss of center, but rather being present in the totality of one's self. As Buber explains elsewhere, it involves inclusion so I participates with Thou without losing the distinction between I and Thou.

It would be wrong to identify what is meant here with the familiar but not very significant term "empathy." Empathy means, if anything, to glide with one's own feeling into the dynamic structure of an object, a pillar or a crystal or the branch of a tree, or even of an animal or a man, and as it were to trace it from within, understanding the formation and motoriality of the object with the perceptions of one's own muscles; it means to "transpose" oneself over there and in there. Thus it means the exclusion of one's own concreteness, the extinguishing of the actual situation of life, the absorption in pure aestheticism of the reality in which one participates. Inclusion is the opposite of this. It is the extension of one's own concreteness, the fulfillment of the actual situation of life, the complete presence of the reality in which one participates. Its elements are, first, a relation, of no matter what kind, between two persons, second, an event experienced by them in common, in which at least one of them actively participates, and, third, the fact that this one person, without forfeiting anything of the felt reality of his activity, at the same time lives through the common event from the standpoint of the other.

¹⁰Ibid., p. 10.

A relation between persons that is characterized in more or less degree by the element of inclusion may be termed a dialogical relation.¹¹

3) The I-Thou relation of which Buber speaks becomes a means for addressing the eternal Thou.

The extended lines of relations meet in the eternal Thou.

Every particular Thou is a glimpse through to the eternal Thou; by means of every particular Thou the primary word addresses the eternal Thou.¹²

This statement has far-reaching implications for pastoral counseling, but Buber is asserting that the character of a relationship, that is a particular kind of relationship, mediates that which men have variously experienced as God.

Only he who himself turns to the other human being and opens himself to him receives the world in him. Only the being whose otherness, accepted by my being, lives and faces me in the whole compression of existence, brings the radiance of eternity to me. Only when two say to one another with all that they are, "It is Thou," is the indwelling of the Present Being between them.¹³

Reuel Howe has offered a major interpretation of Buber for a Christian understanding of communication and dialogue, and Howe's discussion clearly outlines elements of Buber's thought essential for pastoral counseling.

Dialogue offers the only possibility for a relation between the thou of the other person and the I of myself. I can only speak to him and leave him free to respond, and out of that exchange we may both be called forth as persons in a relationship of mutual trust. The

¹¹Martin Buber, Between Man and Man (New York: Macmillan, 1965), p. 97.

¹²Buber, I and Thou, p. 75.

¹³Buber, Between Man and Man, p. 30.

only hope for the restoration of persons who have attempted escape by either image-building or ego-sacrificing is their recovery of the power of dialogue which makes these kinds of escapes unnecessary.

This, then, is the purpose of dialogue: the calling forth of persons in order that they may be reunited with one another, know the truth, and love God, man and themselves. We move toward the realization of this purpose when we speak responsibly out of what we know, when we help others to say Yes and No as responsibly as possible, and when we keep the forms of our life open to life itself.¹⁴

Paul Tillich: A Theology of Individuality-
Participation, Freedom-Destiny

Tillich has distinguished four levels of ontological concepts. The second is that of the pairs of elements which constitute the basic ontological structure. Among them are individuality and participation, freedom and destiny. The polar nature of these elements is such that the poles are mutually dependent on each other. The loss of one necessarily involves the loss of the other. The threat of such a loss is the source of ontological tension over the possible loss of our ontological structure.

In every polarity each pole is limited as well as sustained by the other one.¹⁵

.....

... the loss of either pole means the loss of both.¹⁶

¹⁴Reuel L. Howe, The Miracle of Dialogue (New York: Seabury Press, 1963), p. 66.

¹⁵Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951), I, 198.

¹⁶Ibid., I, 199.

Tillich's analysis of the ontological elements offers relevant insights for our research topic, especially with respect to the issues of freedom and responsibility in a relationship. The first polarity, individuality-participation, states the ontological fact that self-identity, self-centeredness, requires encounter and participation with another person.

When individualization reaches the perfect form which we call a "person," participation reaches the perfect form we call "communion." Communion is participation in another completely centered and completely individual self.

No individual exists without participation, and no personal being exists without communal being. The person as the fully developed individual self is impossible without other fully developed selves.¹⁷

Tillich also demonstrates how freedom and destiny are mutually dependent upon each other, for "Only he who has freedom has destiny."¹⁸ Destiny forms the conditions and limits to freedom and is not the opposite of freedom. Destiny is the given, from which our decisions arise in freedom. Destiny is the concreteness of everything that constitutes the person's being, which is the basis of the person's freedom. That freedom is based on the responsibility of the person to answer for all his decisions. For in man's freedom ". . . his acts are determined neither by something outside him nor by any part of him but by the centered totality

¹⁷Ibid., I, 176.

¹⁸Ibid., I, 185.

of his being."¹⁹

Theological Conclusions for a Value Framework

Cobb, Buber and Tillich have been discussed because for this writer they are very instructive and persuasive for understanding any relationship which is intended to be both pastoral and counseling. Moreover, it is only after we have some basic understanding of what constitutes a pastoral counseling relationship that we may develop a framework for dealing with a specific problem area in that relationship. Of course, all the theological issues in a pastoral counseling relationship have not been addressed in this discussion, but this writer's view is that there are no issues more fundamental than those of the nature of relationship, and freedom and responsibility in relationship.

From our examination of Cobb, Buber and Tillich, we are concluding that the uniqueness of man is derived in large measure from the fact that in the final analysis he cannot attribute responsibility to anyone or anything outside himself for his choices. Circumstances may and do sharply limit his range of choices, but they do not eliminate his freedom to choose. Thus, before God, the Christian is responsible for all his choices, choices which basically determine his being and his behavior. Of course if man is not free, it is meaningless to talk of his responsibility.

¹⁹Ibid., I, 184.

Tillich asserts man has a destiny because he is free. Cobb's analysis shows the Christian is radically responsible for who and what he is in the Christian structure of existence.

Thus we are led to the following conclusion regarding human heterosexual attraction. Such attraction between the sexes often is regarded as totally compelling in many situations. However, in the final analysis we must maintain that the person freely chooses, even choosing in some cases to regard a situation as totally compelling and himself as helpless, and by exercising such a choice he exercises his personal responsibility. The element of responsibility for the Christian based on freedom as a fundamental characteristic of what it means to be a person is not lessened in any way in an erotic or sexually stimulating situation.

Secondly, we are contending here that pastoral counseling must also take account of the ontological and theological potential in an interpersonal relationship. The analysis by Buber and Tillich is persuasive that the development of the counselee as an individual with a sense of personal center requires an encounter with another person which is communication of being with being. The counseling relationship which is devoid of personal communication between two persons--around whatever issues--is lacking the essential feature for the counselee fully to

discover herself as an individual. Moreover, anything less than a dialogical relationship sharply limits any encounter with God through the relationship.

In this dissertation, the issue of coping with sexual attraction shall be seen in the context of the foregoing theological discussion. The main question is not a matter of rules for handling sexual attraction in various kinds of circumstances which arise in pastoral counseling. Rather, for the pastoral counselor, the issue is whether heterosexual attraction will be an occasion, even an opportunity, for facilitating the potential in an I-Thou encounter or for blocking the kind of dialogue necessary for the counselee's self-discovery and personal growth. If the attraction experienced by the pastor actually hinders such communication from the center of one person to the center of the other self, it will be a serious obstacle to the ontological potential of the relationship, a violation of the individuality of each of the persons, and a threat to the possibility for the counseling relationship mediating any genuine encounter with the eternal Thou.

The following value framework will be this writer's attempt to express our theological conclusion that Christian responsibility based upon man's distinctive freedom for making his own choices in a personal relationship is the fundamental theological issue for coping with heterosexual attraction in pastoral counseling. Although the views of

Buber, Cobb and Tillich are intended to be the primary theological influences for the value framework, in the following discussion reference will also be made to other writers in order to show that the value framework conveys a point of view not unrelated to generally recognized theories and practices of pastoral counseling.

THE VALUE FRAMEWORK

The following seven axioms comprise the proposed value framework for coping with the pastor's heterosexual attraction to a counselee.

1. The pastoral counselor acknowledges and accepts all his personal feelings, fantasies and impulses of sexual attraction.
2. The distinction is made between feelings and behavior.
3. Each person, counselor and counselee, is responsible for his or her own feelings and behavior.
4. The reporting of the pastor's feelings enhances the dialogical process.
5. Explicit limit-setting is integral to the counseling relationship.
6. Supervision of one's counseling is an important resource.
7. The counselor's growing relationship with his spouse is an essential factor affecting his counseling relationships.

1. The pastoral counselor acknowledges and accepts all his personal feelings, fantasies and impulses of sexual attraction. For the counselee to participate in a relationship where she will have the maximum opportunity for self-discovery and self-knowledge, the counselor must be accepting of his own total experience in the relationship so he can fully communicate as one being to another. Carl Rogers

has stated this principle in the context of his concept of "congruence."²⁰ Openness to himself as being and person is essential for being open to the other person.²¹ If the counselor fails to accept his own experience of his own being, to that extent he jeopardizes the possibility of what Buber was describing: "Only when two say to one another with all that they are, 'It is Thou', is the indwelling of the Present Being between them."²²

This axiom is also rooted in Tillich's observation about the polarity of freedom and destiny. If the counselor is to be a centered partner in the relationship fully responsible for his free choices, he must, according to the polarity, accept his own destiny, the destiny of what is given about himself, his concreteness as a being. To the extent the counselor fails to accept what is given about himself as a person, to that extent he limits his experience of freedom as deliberation, decision, and responsibility.²³

²⁰Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 61.

²¹This point is emphasized by Clinebell: "The minister's essential humanity is one of the precious things he has to share in all his relationships. If he puts on a 'counseling approach,' of whatever kind, he confuses his counselees by the mask which obscures his personhood." Clinebell, Basic Types, p. 31.

²²Buber, Between Man and Man, p. 30.

²³Tillich, Systematic Theology, I, 184.

2. The distinction is made between feelings and behavior. It would be a mistake to suppose that acceptance of one's feelings will determine one's conduct without one having any choice about his own behavior. The counselor distinguishes between feelings and behavior because he accepts his feelings of sexual arousal without supposing they must or will lead to sexual behavior with the counselee. Charles Kemp comments on this issue as he first quotes D. W. Orr.

Dr. Orr, speaking of the counselor says, "He differs from the client, however, in being more aware of his needs and impulses, having them under greater self-observation and conscious control and, above all, knowing that they must find gratification in other relationships than those with clients."

.....

It is natural to like or dislike a person. If a counselor's feelings about a counselee become intense, it can create a problem. To see a woman as sexually attractive is one thing; to exploit that feeling or act upon it is another.²⁴

From Cobb's viewpoint the Christian does not confuse his feelings with his behavior because to do so would be to

²⁴Charles F. Kemp, A Pastoral Counseling Guidebook (Nashville: Abingdon Press, 1971), p. 91, citing D. W. Orr, Professional Counseling on Human Behavior (Chicago: Watts, 1965), p. 111; Nathaniel Lehrman has also urged ministers to be more accepting of their sexual feelings because feelings are distinctive from behavior. "This discussion is of course based on the psychoanalytic concept that there is a fundamental difference between thoughts and deeds, and on the belief that while tender extramarital sexual thoughts and feelings are inevitable under certain circumstances, extramarital sexual deeds are not." Nathaniel S. Lehrman, "The Normality of Sexual Feelings in Pastoral Counseling," Pastoral Psychology, II: 105 (June 1960), 51.

identify the self with a particular aspect of the psyche. In the Christian structure of existence the Christian transcends every aspect of his psyche, so if he does identify with some part of his psyche, he must take responsibility for having made that identification. Consequently, for the Christian, his free power of choice stands between the energy of sexual feelings and any behavior motivated by those feelings. No matter how strong such feelings may be, they never supercede the Christian's freedom and responsibility for his own choices.

From Tillich's analysis of the ontological elements, we see that there is no way to have destiny without freedom; hence it is ontologically impossible for man to have the givenness of his feelings without also having the freedom and responsibility of his choices. If there is destiny without freedom, the polarity collapses. Tillich speaks to the tension between destiny and freedom when he says of the person:

His personal center has possibilities, but it is not identical with any of them. . . . He alone must respond, for his acts are determined neither by something outside him nor by any part of him but by the centered totality of his being. Each of us is responsible for what has happened through the center of his self, the seat and organ of his freedom.²⁵

Thus, because the counselor is free to choose his behavior, whatever the givenness of his personal experience, he

²⁵Tillich, Systematic Theology, I, 184.

accepts his experience because he has clearly distinguished between his feelings of sexual arousal and his own behavior.

3. Each person, counselor and counselee, is responsible for his or her own feelings and behavior. Conventional wisdom would suggest that the dynamics of human sexuality are such that in some situations one is helpless or seduced by another in particular circumstances. Cobb rightly declares that circumstances of a situation limit the possibilities within which freedom may be exercised, and certainly a situation conditioned by sexual stimuli necessarily limits the range of possibilities open to choice. Nonetheless, the affirmation of the Christian's freedom of choice and his radical responsibility for himself requires that each person in the relationship accept final responsibility for himself. Paul Johnson has pointed out the importance of personal responsibility for the goals of pastoral counseling:

Personality problems hinge upon questions of responsibility.

.....

So in the problems of personality the needed growth is achieved in the development of new responsibility.²⁶

The counselor's experience of sexual attraction is seen by this writer as a unique counseling opportunity for clarifying and underscoring the theological principles of

²⁶Paul E. Johnson, Psychology of Pastoral Care (Nashville: Abingdon Press, 1953), pp. 96-97.

Christian freedom and responsibility within a relationship. This can occur as the counselor either implicitly or explicitly declares that he, not the counselee, is responsible for his feelings of sexual attraction. That is to say, the counselor owns his feelings as his own, does not blame the counselee that he has responded to her in that way, and declares that he is finally responsible for how he will respond to his feelings. As the counselee learns that the counselor takes care of himself and his own feelings of sexual attraction, she has a theologically sound model for learning to be responsible for herself and her own feelings.

4. The reporting of the pastor's feelings enhances the dialogical process. This axiom assumes that in the counseling relationship the personal responsibility of each person stressed in the third axiom above is the framework of the relationship. The context of clear personal responsibility allows a freedom with clear limits for the open sharing of mutual feelings between counselor and counselee.

We misread Buber and his analysis of the ontology of the Between if we assume that just talking about feelings guarantees an I-Thou encounter. Buber says such an encounter may occur between persons who exchange no words.

Just as the most eager speaking at one another does not make a conversation . . . so for a conversation no sound is necessary, not even a gesture.

.
For where unreserve has ruled, even wordlessly, between

men, the word of dialogue has happened sacramentally.²⁷

Buber is clear that communication must occur between the whole being of two persons, and he is equally clear that this is not assured simply by the occurrence of speech. The essence of dialogue transcends words and uses speech to accomplish its end.

Thus, this axiom regarding the reporting of the pastor's feelings of sexual attraction is not to be seen as an end in itself. As an end to itself it could conceivably be a violation of the essence of dialogue. Rather, in the context of personal responsibility, the reporting of feelings is to occur in service of a true dialogue between counselor and counselee in terms of where each, as a centered being, is at the moment.

5. Explicit limit-setting is integral to the counseling relationship. This principle is widely recognized as an important aspect of the pastoral counseling relationship.²⁸ Theologically speaking in terms of Christian

²⁷This quotation is from a section titled, "Silence which is Communication." Buber, Between Man and Man, pp. 3-4.

²⁸John W. Drakeford, "The Budgeting of Time in Pastoral Counseling," in Wayne E. Oates (ed.) An Introduction to Pastoral Counseling (Nashville: Broadman Press, 1959), pp. 96-107; Wayne E. Oates, "The Time Element in Pastoral Counseling," in his Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), pp. 101-16; Johnson, Psychology of Pastoral Care, pp. 82-84; Paul Johnson, Person and Counselor (Nashville: Abingdon Press, 1967), pp. 179-80.

responsibility and freedom, the Christian must assume his own responsibility for his part in an interpersonal relationship. He cannot give away any of that responsibility to the relationship itself. The centered self which is responsible for being what it is must define for itself how it chooses to participate in the relationship. Only by this kind of definition can there be any encounter between I and Thou.

It is consistent with this point of view for a pastoral counselor to assert clear limits which he wants to observe in the counseling relationship. Each counselor will choose his own limits, though often these will pertain to the length of time for counseling sessions and the circumstances in which the counselor has any further contact or conversation with the counselee. The failure to set limits which define the relationship as a counseling relationship would be an example of a choice by the pastor, regardless whether it is conscious or unconscious, to have a different kind of relationship with the counselee.

6. Supervision of one's counseling is an important resource. Clinebell has spoken of the importance of supervision for the pastoral counselor who wishes to gain new insight into his counseling relationships.²⁹ From our

²⁹Clinebell, Basic Types, pp. 300-02; Mansell Pattison has also suggested: "Finally, one of the best methods for maintaining perspective in one's counseling relations is periodical review with a constructive critic. Thus the

theological viewpoint the Christian counselor must assume responsibility for the kind of counselor he is. It follows that he is responsible, in terms of his own freedom of choice, for choosing whether or not to avail himself of outside supervision which could facilitate his growth as a person and as a counselor. Such supervision would ostensibly aid the counselor to become more effective in bringing a more thoroughly dialogical relationship to his counselees.

7. The counselor's growing relationship with his spouse is an important factor affecting his counseling relationships. The quality of marriage envisioned in this axiom is based on our theological interest in radical Christian responsibility which affirms each partner's personal freedom and facilitates a dialogical relationship where the being of one partner truly encounters the being of the other partner. The importance of this for the pastoral counselor was noted by Wayne Oates in his observation that "The Protestant pastor functions as a counselor within the context of his identity as a married man."³⁰ We are asserting here that a marriage relationship based upon the theological concerns

pastor might systematically share his pastoral care experiences with a reliable colleague, or in consultation with a professional psychotherapist. . . . an uninvolved third person has a unique vantage from which to detect distortions of the counseling relationship." E. Mansell Pattison, "Transference and Counter-transference in Pastoral Care," The Journal of Pastoral Care, XIX: 4 (1965), 201-02.

³⁰Oates, Protestant Pastoral Counseling, p. 144.

already outlined will be a very positive resource for the pastoral counselor as he copes with sexual attraction to a counselee.

If a counselor's marriage is preeminently a dialogical relationship, there can be opportunities for a pastor to share with his wife the kinds of feelings he has toward a counselee. If husband and wife are open to each other's being and if they affirm each other's freedom to be, the basic framework will exist for them to meet on the issue of heterosexual feelings each of them has toward other persons. However, it must be made clear that no specific rules can be offered about when and how and how frequently a counselor and his wife would discuss such matters. Such rigid rule-setting would be a violation of the dialogical principle, but it must be regarded as highly likely that a husband and wife who are truly open to discovering each other as unique selves will have occasions for dealing openly about what it means to both of them that the husband experiences a sexual attraction to a female counselee.

THE VALUE FRAMEWORK AND THEORIES OF HUMAN HETEROSEXUAL ATTRACTION

The viewpoint expressed in the value framework asserts the primacy of the freedom of human decision-making and the consequent radical responsibility which follows from such freedom. This view of the Christian man differs

quite markedly from many theorists on human sexual attraction and differs from what is often assumed to be the general human experience. The conventional assumption says that in an erotic situation or in circumstances where sexual stimuli are abundant, human freedom of choice is sharply limited or precluded.

Much like the psychologists described by Cobb,³¹ many theorists suggest that certain combinations of events create a psychological necessity, particularly in the case of heterosexual attraction. Ellis argues for the unity of the tumescent-detumescent process, suggesting a strong element of intentional inevitability to the process.³² Morris supports Ellis' view as he analyzes the patterns of increasing human intimacy.³³ Freud's theory of the libido being

³¹Cobb, A Christian Natural Theology, p. 38.

³²Speaking of tumescence and detumescence, Ellis says: "The first, taking on usually a more active form in the male, has the double object of bringing the male himself into the condition in which discharge becomes imperative, and at the same time arousing in the female a similar ardent state of emotional excitement and sexual turgescence. The second process has the object, directly, of discharging the tension thus produced and, indirectly, of effecting the act by which the race is propagated. It seems to me that this is at present the most satisfactory way in which we can attempt to define the sexual impulse." Havelock Ellis, Studies in the Psychology of Sex (Philadelphia: Davis, 1912), III, 55.

³³Morris identifies the stages of increasing human intimacy thus: (1) eye to body, (2) eye to eye, (3) voice to voice, (4) hand to hand, (5) arm to shoulder, (6) arm to waist, (7) mouth to mouth, (8) hand to head, (9) hand to body, (10) mouth to breast, (11) hand to genitals, and (12) genitals to genitals. Desmond Morris, Intimate Behavior

frustrated in its approach to mother and a consequent later search for a mother substitute also emphasizes an impressive psychological determinism in heterosexual attraction.³⁴

Contemporary laboratory research has added to the conclusion regarding a psychological determinism. Compared with a control group, another group of subjects consistently behaves in a predictable pattern when exposed to selected stimuli. The psychologist reasons that the behavior of the subjects was caused by the independent variables. One sees this view reflected in the work of Walster, Aron and Aronson.³⁵

Notable exceptions to this deterministic view of experimental psychology are found in the writings of Theodor

(New York: Random House, 1971), pp. 9-102.

³⁴Two quotations from Freud illustrate this point. "It is not without good reason that the suckling of the child at the mother's breast has become a model for every love relation. Object-finding is really a refinding." Sigmund Freud, The Basic Writings of Sigmund Freud (New York: Random House, 1938), p. 614.

"The man seeks above all the memory picture of his mother as it has dominated him since the beginning of childhood. . . ." Freud, The Basic Writings, p. 618.

³⁵Elaine Walster, "Passionate Love," in Bernard I. Murstein (ed.) Theories of Attraction and Love (New York: Spring, 1971), pp. 85-99; Elaine Walster and Ellen Berscheid, "Adrenaline Makes the Heart Grow Fonder," Psychology Today, V: 1 (June 1971), 47-62; Elliot Aronson, The Social Animal (New York: Viking Press, 1972), pp. 226-33; Elliot Aronson, "Who Likes Whom--and Why," Psychology Today, IV: 3 (August 1970), 48-74; Arthur P. Aron, "Relationship Variables in Human Heterosexual Attraction" (unpublished Doctor's dissertation, University of Toronto, 1970).

Reik and Erwin Wexberg. Reik refers specifically to falling in love and not simply sexual attraction when he points up the very present element of choice-making.³⁶

Does not the expression "falling in love" itself imply the suddenness and violence of the passion? We are inclined to think that it strikes a person like a blow, or that a person falls into love as into a trap. The first comparison is wrong, as is also the second. There is no blow, no coup de foudre, even in love at first sight. All has been prepared. Nobody falls in love. He or she rather jumps into it. Really, the most you can say is that a person lets himself fall.³⁷

And Wexberg has made a similar observation:

We repeat again: human responsibility does not cease where human passion begins, because this is the very point where responsibility must be shown. We are responsible for our passions.³⁸

The usual psychological view of human behavior, we are claiming here, offers only the appearance of determinism. We acknowledge that the arrangement of environmental stimuli define the practical alternatives which one can select. But no environment eliminates the freedom of man's response and the radical responsibility of the Christian for himself before God in the response he chooses. Based upon that fundamental view of the Christian man, it is also our

³⁶In this study our working definition of sexual attraction on page 15 would include "falling in love" as one kind of sexual attraction.

³⁷Theodor Reik, Of Love and Lust (New York: Farrar, Straus and Cudahy, 1941), p. 32.

³⁸Erwin Wexberg, The Psychology of Sex (New York: Farrar and Rinehart, 1931), p. 110.

conclusion that the pastoral counselor may freely choose a response with the counselee as a person.

SUMMARY STATEMENT

The purpose of this chapter was to present a value framework for coping with sexual attraction in the context of pastoral counseling. The rationale for the value framework is primarily theological, being based upon a Christian view of man as intrinsically free and responsible in an interpersonal relationship. With that freedom and radical responsibility as fundamental prerequisites for a relationship, it was further suggested that sexual attraction should be dealt with in the context of the kind of I-Thou dialogical relationship discussed by Buber.

Preeminent in this chapter has been the conviction that the key issue for coping with sexual attraction is not the statement of rules for the pastoral counselor. Rules cannot insure freedom and responsibility, and rules cannot prescribe exactly what constitutes an authentic dialogical relationship. But in such a relationship there always exists the possibility that disclosure of feelings of sexual attraction will facilitate the dialogical relationship. The primary issue is the depth of relationship described by Buber, not superficial prescriptions for handling sexuality. Finally, the view of Christian man as being essentially free was contrasted with psychological models of human

heterosexuality which see man's behavior as primarily a function of independent variables in his environment.

Chapter 3

THE METHODOLOGY FOR EMPIRICAL DATA GATHERING

As stated earlier, this is an exploratory inquiry which is to be based upon the gathering of empirical data. The exploratory study is the usual method in the social and behavioral sciences for obtaining enough data in a new area of inquiry so useful hypotheses may be formulated. The aim of this chapter will be to examine the interview method as the means for gathering the empirical data that will be the basis for developing hypotheses regarding the proposed value framework.

THE EXPLORATORY NATURE OF THIS RESEARCH PROJECT

Davitz and Davitz (1967) offer the following rationale for the exploratory type of research:

In some instances, particularly early in a line of investigation, the major purpose of research is exploratory or descriptive. . . . In the opinion of some investigators, many areas in psychological or educational theory and research have not yet reached a level of sophistication at which it is profitable and appropriate to design studies involving tests of highly refined and specific hypotheses.¹

This researcher has found no evidence of any formal inquiry

¹Joel R. Davitz and Lois Jean Davitz, A Guide for Evaluating Research Plans in Psychology and Education (New York: Teachers College Press, 1967), pp. 5-6.

into the specific topic of this dissertation. There are related studies which investigate the feelings in general of psychotherapists, and certainly there are numerous articles about countertransference, as noted in Chapter 1. But no research has been carried out to investigate the parish minister's experience of heterosexual attraction and his pattern of coping in the counseling situation.

In fact, only lately have researchers seriously considered the therapist's or counselor's emotional experience as important for study. Norman Abeles (1968) reported a study linking the therapist's liking of a client to aspects of the therapist's personality.² Mills and Abeles (1968) reported on the significant relationship between the therapist's liking for clients and the therapist's need to offer nurturance and to form new interpersonal relationships.³

Howard et al. (1969) offered this observation on empirical study of therapists' feelings.

Opinion concerning the feelings of the psychotherapist in the therapy situation has had a curious history, and one that has been relatively untouched by empirical

²Norman Abeles, "Liking for Clients--Its Relationship to Therapist's Personality: Unexpected Findings," in Lawrence Litwack, Russell Getson and Glenn Saltzman (eds.) Research in Counseling (Itasca, IL: Peacock, 1968), pp. 47-51.

³David H. Mills and Norman Abeles, "Counselor Needs for Affiliation and Nurturance as Related to Liking for Clients and Counseling Process," in Litwack, Getson, and Saltzman, Research in Counseling, pp. 38-46.

studies.⁴

Howard et al. then report on their empirical inquiry into the full range of therapists' emotional experiences in the counseling session. After a therapy session, therapists were offered a thirty-nine item feeling checklist introduced by the question, "How did you feel during this session?" "Sexually Aroused" was included as one of the alternative responses.

Dahlberg (1970) reports on nine case histories involving sexual acting out by therapists toward patients and then calls for a more formal "Kinsey-type" of survey to find answers to such questions as, "What was the nature of the interpersonal dynamics when temptation was strong but resisted, strong but not resisted, and what was the outcome?"⁵ So we find a few limited inquiries into this matter for secular therapists and no in-depth studies focused on the parish pastoral counselor.⁶ Therefore, on the basis that this research project appears to be the first formal

⁴Kenneth I. Howard, David E. Orlinsky, and James A. Hill, "The Therapist's Feelings in the Therapeutic Process," Journal of Clinical Psychology, XXV (January 1969), 83-93.

⁵Charles Clay Dahlberg, "Sexual Contact between Patient and Therapist," Contemporary Psychoanalysis, VI: 2 (Spring 1970), 123.

⁶This was confirmed in correspondence with Charles Kemp. "I know of no journal articles which deal directly with this subject as it pertains to the clergy." From correspondence with Dr. Charles F. Kemp, Professor Pastoral Counseling at Brite Divinity School, dated February 13, 1973.

inquiry into this aspect of pastoral counseling, the exploratory type of research which mainly gathers and analyzes nonquantified data is the method of choice for this research.

The Interview Methodology

In view of the exploratory nature of this research, the methodology best suited for gathering data at this stage of inquiry is the semi-structured or focused interview. This view is supported by Maccoby and Maccoby (1954) as they compared the interview method with other techniques such as the questionnaire: "Certainly the interview must be used at the exploratory stages; . . ."⁷ Selltiz et al. include the interview as one of the primary methods to be utilized in exploratory studies,⁸ a point also made by Kerlinger.⁹

Perhaps the most notable problem about the data being sought for this project is that it pertains to a very sensitive and private area of the clergyman's life. So the difficulty of obtaining full and truthful reports from

⁷Eleanor E. Maccoby and Nathan Maccoby, "The Interview: A Tool of Social Science," in Gardner Lindzey (ed.) Handbook of Social Psychology (Reading, MA: Addison-Wesley, 1954), I, 483.

⁸Claire Selltiz and others, Research Methods in Social Relations (New York: Holt, Rinehart and Winston, 1959), pp. 51-65.

⁹Fred N. Kerlinger, Foundations of Behavioral Research (New York: Holt, Rinehart and Winston, 1956), p. 468.

pastoral counselors is commensurate with other studies of sexually motivated experiences and behavior. A prominent example is the Kinsey studies. In the first volume, Sexual Behavior in the Human Female, Kinsey et al. summarize the work of nineteen earlier studies of human sexual behavior and then criticize the frequent use of questionnaires in those studies.

The most serious error in those (19) studies has been the wide use of questionnaires. They are used because they are easier to administer, and they save time. When distributed to a group of persons who simultaneously fill out the answers after they are brought together in a lecture room, a Y.M.C.A. gathering, or an Army mess hall, the investigator or his associates can secure a couple of hundred histories in the same amount of time that another person, using a personal interview technique, needs to contact, win, and secure a single history. However, the difference in values of the two techniques, especially when applied to a socially taboo subject like sex, more than justify the extra time and expense that go into an interview.¹⁰

Morton Hunt's recent study of human sexuality concurred with Kinsey's assertion, as Hunt felt the richest source of data was derived from in-depth interviews.¹¹ Lester Kirkendall justified the interview method for his study of premarital intercourse because the personal contact and rapport would permit explorations for information not at all possible

¹⁰Alfred C. Kinsey, Sexual Behavior in the Human Female (Philadelphia: Saunders, 1953), p. 31.

¹¹Morton Hunt, The Affair (New York: The New American Library, 1969), pp. 294-96.

through the use of a questionnaire.¹²

The Focus Interview

The literature on interviewing presents the researcher with several models to choose from. Maccoby and Maccoby have offered a thorough appraisal of the various interviewing models.¹³ The standardized type of interviewing is inflexible because the intent is to hold constant the verbal stimuli presented to the subjects. The questions are decided upon in advance of the interview and are put to each subject with the same wording and the same order. In contrast to the standardized interview is the unstructured interview which generally is done without a standard list of questions with the questions being as "open" as possible. The open-end questions encourage the respondent to report more of his own personal experience and subjective meanings with a minimum of restraint from the interviewer. Maccoby and Maccoby are clear about which type of interview best suits the exploratory research project.

It is fruitless to attempt standardized interviewing before the dimensions of an area are well delineated, and a good many years of exploratory work are often needed before the precision of standardized interviewing is possible or justified.¹⁴

¹²Lester A. Kirkendall, Premarital Intercourse and Interpersonal Relationships (New York: Julian Press, 1961), p. 11.

¹³Maccoby and Maccoby, "The Interview," pp. 451-55.

¹⁴Ibid., pp. 454-55.

Merton, Fiske and Kendall (1956) have refined the concept and the use of the "focused" interview which combines elements of both the structured and unstructured interview.

First of all, the persons interviewed are known to have been involved in a particular situation: they have seen a film, heard a radio program, read a pamphlet, article or book, taken part in a psychological experiment or in an uncontrolled, but observed, social situation (for example, a political rally, a ritual or a riot). Secondly, the hypothetically significant elements, patterns, processes and total structure of this situation have been provisionally analyzed by the social scientist. Through this content or situational analysis, he has arrived at a set of hypotheses concerning the consequences of determinate aspects of the situation for those involved in it. On the basis of this analysis, he takes the third step of developing an interview guide, setting forth the major areas of inquiry and the hypotheses which provide criteria of relevance for the data to be obtained in the interview. Fourth and finally, the interview is focused on the subjective experiences of persons exposed to the pre-analyzed situation in an effort to ascertain their definitions of the situation. The array of reported responses to the situation helps test hypotheses and, to the extent that it includes unanticipated responses, gives rise to fresh hypotheses for more systematic and rigorous investigation.¹⁵

The direction of the interview is always under the control of the interviewer, but he is always allowing the respondent freedom to report as much data as possible within the limits of the research framework.

The flexibility inherent in the focused interview is especially advantageous for the hypothesis generating type

¹⁵Robert K. Merton, Marjorie Fiske, and Patricia L. Kendall, The Focused Interview (Glencoe, IL: Free Press, 1956), pp. 3-4.

of study. "The main emphasis in an exploratory study is discovery;¹⁶ its major characteristic is flexibility."¹⁷

And it is the conclusion of this researcher that the topic of this inquiry requires the kind of probing flexibility inherent in the focused interview.

KIRKENDALL'S STUDY AS A MODEL

In 1961 Lester Kirkendall's book, Premarital Intercourse and Interpersonal Relationships, appeared in which he reported his research study of interpersonal relationships based on case histories of six hundred sixty-eight premarital intercourse experiences reported by two hundred college level males.¹⁸ Kirkendall's study has several important

¹⁶Discovery can be accomplished by the careful personal questioning in the interviewer's mind spoken of by Sullivan: "It simply means, as I said earlier, that the psychiatrist listens to all statements with a certain critical interest, asking, 'Could that mean anything except what first occurs to me?' He questions (at least to himself) much of what he hears, not on the assumption that the patient is a liar, or doesn't know how to express himself, or anything like that, but always with the simple query in mind, 'Now could this mean something that would not immediately occur to me? Do I know what he means by that?'" Harry Stack Sullivan, The Psychiatric Interview (New York: Norton, 1954), p. 20.

¹⁷Marie Jahoda, Morton Deutsch, and Stuart W. Cook, Research Methods in Social Relations (New York: Dryden Press, 1951), I, 34.

¹⁸The merit of Kirkendall's work as a model for this research is attested to by Seward Hiltner's favorable review of Kirkendall's book. "The author gives general findings, but he is, properly enough, less interested in statistics than in flavors and meanings; and some of the most

similarities to the purposes of this research, which suggests that many of the features of Kirkendall's research should be discussed and duplicated in this project.

One obvious similarity is the nature of Kirkendall's study as an inquiry into an aspect of human sexual behavior. Secondly, his research was more than a statistical inquiry; he was primarily concerned about the impact of one dimension of sexuality upon interpersonal relationships. This study, too, is very much concerned with the personal dynamics between persons when sexuality is concerned, in this case a counselor and a counselee. Thirdly, Kirkendall's research was an exploratory study, as this one is. These three features of Kirkendall's work warrant the use of his study as a model for this present inquiry.

A Value Framework

Kirkendall reasoned that an exploratory study required some kind of explicit value framework by which behavioral responses could be evaluated. "This need for

interesting material lies in the actual quotes from the young men."

"The great merit of any concrete study of this kind, and Kirkendall's is both honest as to what it does and does not accomplish, lies in its provocative criticism of the pre-judgments that any of us may have had. . . . A study like this is significant far beyond the number of cases it cites, especially when it is done by an astute researcher who is deeply convinced about the relationship of sex to love, normatively speaking, and who is, without being conformist or bourgeois, deeply convinced about Christian ethical principles." Seward Hiltner, "Reviews of Current Books," Pastoral Psychology, XV, 150 (January 1965), 74-75.

some yardstick by which people may check decisions. . . ."¹⁹
For Kirkendall's purpose, his value framework was the interpersonal relationship and specific characteristics which enhance and enrich such relationships.

Kirkendall made his value framework explicit, clarifying its features and implications. His framework became the organizing conceptual principle around which Kirkendall developed his interview schedule and subsequent descriptive and statistical analysis. The function of the value framework was especially clear in Kirkendall's development of five specific areas for questioning in order to understand the interpersonal dynamics reported by the subjects.²⁰ Kirkendall thus shows us that the researcher's explicit statement of his value framework not only clarifies his position, but more importantly it becomes the organizing center to the whole exploratory, interview approach in the development of interview questions and the subsequent analysis of the non-quantified data.

Working Rules for Exploratory Research

Kirkendall adopted five guidelines for the general approach of his study. The first was that his study would

¹⁹Kirkendall, Premarital Interccourse, p. 4.

²⁰These five aspects were (1) motivations, (2) nature and extent of communication, (3) protective measures, (4) attitudes toward responsibility, and (5) the subject's own feelings toward the experience (self-evaluations).
Ibid., p. 11.

gather description, clinical-type data as opposed to statistical, taxonomic facts. Interpersonal dynamics were more the concern of Kirkendall than facts about sexual conduct such as frequency of intercourse, etc. His second working rule was the decision that it was unnecessary to set up sampling procedures or to collect an array of personal background data. If the exploratory study showed further research was justified, background data and sampling problems would be dealt with then.

Another decision was made that the interview-case history approach would be the method for gathering data. "Since little is known . . . it seemed important to go directly to persons with experience in those circumstances in order to learn."²¹ Still another guideline was the use of a systematic, organized interview procedure which was still flexible for following any leads discovered by the researcher.

Other leads were followed, and questions were asked freely, even though they were not included in the interview schedule. Inflections in voice and nuances in tone and expression were observed and their meaning explored.²²

Kirkendall's fifth methodological rule is less informative for this study. He decided not to interview women because he felt women should be interviewed by another woman regarding such a sensitive issue as premarital

²¹Ibid.

²²Ibid., pp. 11-12.

intercourse.

Critical Questions

Kirkendall recognized the problem of interviewees fabricating the experience or the material they report. However, Kirkendall points out two means for insuring against fabrications: i.e., sufficiently detailed interview questions and the interviewer's subjective persuasion that the subject is being truthful. "The interviews with the subjects were almost without exception convincing. They seemed sincerely concerned with reporting honestly."²³ The interviewer's judgment is clearly an essential aspect of the depth interview method.

Kirkendall also discovered that there always exists the problem of the interviewee withholding material he does not wish to divulge. He knew this ploy was used by a few of his subjects.

Kirkendall's personal bias was a special concern for him, and he conscientiously sought to guard against this problem during the interview and later when he recorded his data from the interview. He discusses the problem, but apparently had no effective procedural check against his bias except his own self-scrutiny.

²³Ibid., p. 13.

Analysis of the Data

Kirkendall's method for analysis of the interview data correlated with the recognized procedure for analyzing nonquantified data. Scott and Wertheimer offer this explanation for analyzing interview data.

One kind of product that is frequently analyzed in order to yield information about the persons who produced it is the record of an open-question interview. In this instance the subject's replies to questions are usually recorded as nearly as possible verbatim, and subsequently his interview schedule is pooled with a large number of others for a systematic coding of their contents. Replies . . . might be coded according to a set of a priori categories (e.g., "submission," "retaliation," "annihilation," "confused answer"), or a set of appropriate categories might be developed empirically from perusal of the first forty or fifty protocols. Once established, the categories are used for coding the entire sample of interviews.²⁴

Kirkendall presents the analysis of the data in two ways. His main method, the use of descriptive material taken from the interviews, makes up the body of the book. Graphs and charts appear at the end of his book to illustrate simple relationships between the main features apparent in the data. Besides presenting only graphs and charts to suggest simple statistical relationships, Kirkendall offered no statistical checks on validity or reliability as well as no statistical checks on correlations between the

²⁴William A. Scott and Michael Wertheimer, Introduction to Psychological Research (New York: Wiley, 1962), p. 182; Selltiz and others, Research Methods, pp. 432-40, have convincingly demonstrated the importance of careful examination of interview data in order to find the key variables affecting a particular phenomenon.

judges and their decisions about sorting data. However, the low level of statistical analysis, absence of instruments and techniques for measurements, and the extensive use of illustrative excerpts from the interview data is in keeping with the exploratory, hypothesis-generating nature of Kirkendall's research.

SUMMARY STATEMENT

The exploratory research design structured around the depth focused interview is an important and discrete type of inquiry for the social and behavioral sciences. We have reviewed evidence from the literature justifying exploratory research for this dissertation, and have examined the design of a prominent example of such research, Kirkendall's Premarital Intercourse and Interpersonal Relationships. Having developed and discussed the rationale for using the in-depth, focused interview for gathering empirical data, the next chapter will present the findings from the interviews with twenty-five parish pastoral counselors.

Chapter 4

THE EMPIRICAL DATA: INTERVIEW PROCEDURE AND FINDINGS

In this chapter we shall examine the interview data and discuss the procedure which was followed in order to secure the data. An inductive approach to the data will be followed throughout so the characteristic features of the pastor's experiences may readily inform our inquiry. Also, we shall utilize the descriptive format with accompanying figures and tables as exemplified by Kirkendall and discussed in Chapter 3.

THE PROCEDURE FOLLOWED IN GATHERING THE INTERVIEW DATA

The careful reporting of the steps followed and the decisions made for the gathering of the interview data should enable the reader to evaluate more critically the findings and conclusions finally arrived at in this study. Also, the following discussion of procedural matters is offered so future researchers may benefit from the writer's experiences.

Obtaining the Interviews

The initial contact with a possible interviewee was over the telephone. Pastors were not selected for such a

telephone contact on a technically random basis, but rather were called if the researcher thought the pastor could possibly be willing to be interviewed. In other words, clergymen were not selected randomly from a list of clergymen in the local geographical area. Instead, they were initially contacted if there was some reason to believe they might consent to participate in such a research project. Four groups of pastors were contacted by the researcher. The first group of pastors were men known to the researcher in an area where he regularly does counseling. The second group of men were associated with the School of Theology through one of the programs by which parish ministers may continue their education. The third group of men belonged to the same denomination as the researcher. The fourth group of pastors contacted were recommended by a pastoral counselor who indicated these men had previously shown varying degrees of interest in pastoral counseling and so therefore might be more likely to agree to be interviewed.

Because this is not an experimental study, but rather an exploratory study, it was not deemed necessary that interviewees be selected through a process of statistically random selection. Moreover, in the interest of conserving time, it was prudent to select possible interviewees who might be more likely to agree to an interview than to work down a random list of pastors. However, it was considered to be of utmost importance that no single age group

or no single denomination be solely represented among the interviewees, and the accompanying charts and statistics will show this purpose was achieved.

Twenty-five clergymen were interviewed. Forty-four pastors were contacted in order to find the twenty-five who had had at least one instance of sexual attraction toward a female counselee and who would agree to an interview. Figure 1 on page 66 shows how the denominations were represented by those who were interviewed. Though the largest number interviewed were Lutheran, the Lutherans did not make up a majority of the total interviewed.

Figure 2 on page 67 shows the denominations represented by those who could not be interviewed because they reported they had not had any clear instance of sexual attraction to a female counselee. Excluded from this chart are the three pastors who reported they had experienced sexual attraction but still were not interviewed. In one case, a Methodist pastor, the man was state licensed as a counselor and had a private practice. Because this study is confined to parish pastoral counselors, this licensed counselor was judged not to fit within the limits of this inquiry. In the other two cases, both Presbyterian, the men asked not to be interviewed because their schedule was too crowded at the time the researcher wanted to see them. Figure 2 also shows with the dotted bars the total number of pastors for each denomination who were called. This offers

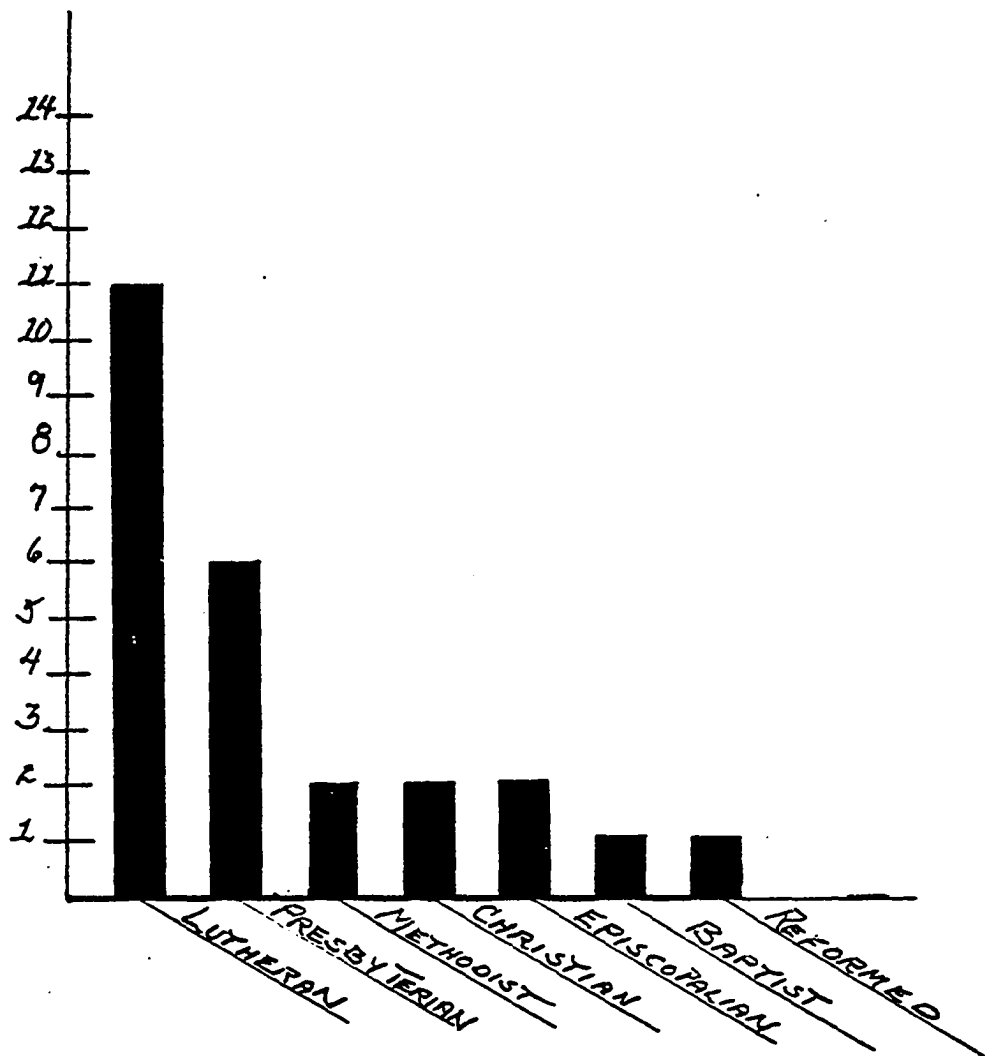


FIGURE 1
THE NUMBER OF PASTORS INTERVIEWED
FOR EACH DENOMINATION

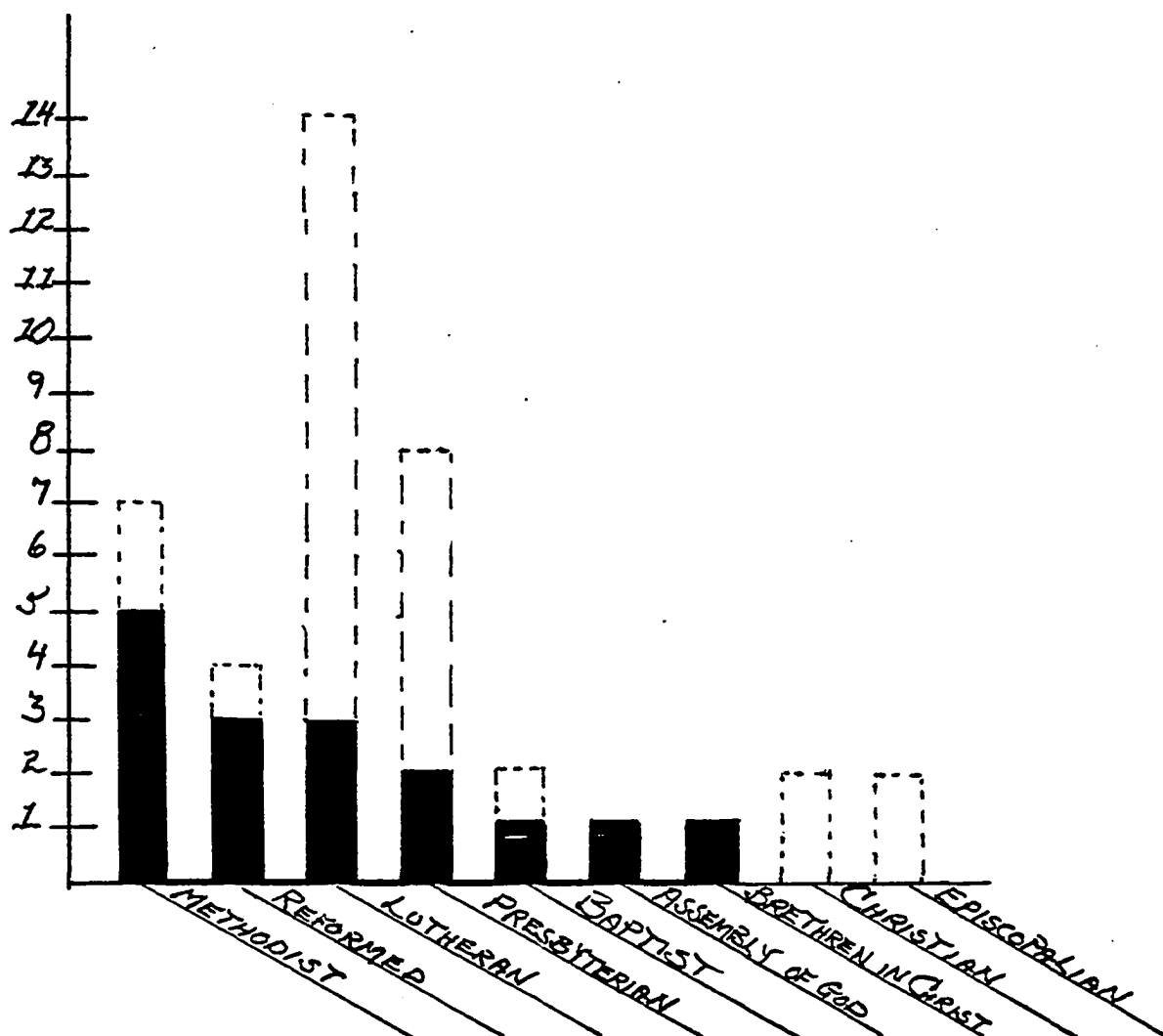


FIGURE 2

DENOMINATIONS REPRESENTED BY THOSE PASTORS
WHO SAID THEY HAD NO CLEAR INSTANCE
OF SEXUAL ATTRACTION TO REPORT*

(The dotted bars show the total number of pastors of each denomination who were called by the researcher.)

*Three pastors are not represented on this graph. All three had experienced sexual attraction to a female counselee, but one was a state licensed counselor and the other two said they were too busy to be interviewed.

some comparison between the number called and the number reporting no clear instance of sexual attraction. This chart readily shows that one hundred percent of the Episcopalians called (in this case, two) were interviewed, whereas seventy-five percent of the Presbyterians (six) were actually interviewed.

Varying responses came from those men who indicated that they did not have any instance of sexual attraction to report. One pastor readily admitted that he had so many "hang-ups" about women that he hardly ever counseled any so he would never run the risk of being attracted to a woman. Another pastor, after saying he had never experienced any sexual attraction to a woman counselee in the several years of his ministry, began wondering out loud to the researcher why that had never happened to him. He sounded as if it were the first time he had ever thought about it, and indeed was somewhat intrigued that he had never felt any such attraction as he pondered over the telephone what that could mean.

The Interview Schedule

As discussed in Chapter 3, the focused interview was the methodology for gathering the empirical data. To conduct the interviews ten specific areas were determined for which information would be sought in the interview process. The Appendix B shows the form of the actual interview

schedule employed for the twenty-five interviews.

Just as Kirkendall's interview approach was guided by his value framework, so too the interview schedule utilized in this exploratory study was derived from the value framework outlined and discussed in Chapter 2. The first question put to the interviewee concerned the background of the counseling situation. It was significant to find out the relative age of the counselee to the pastor, and how long the counseling situation continued, as well as the length and number of actual contacts the pastor had with the woman.

The second question was intended to elicit the nature and extent or intensity of the personal sexual attraction which the counselor was coping with in himself. This question also served the purpose of uncovering the dynamics of sexual attraction for the man in the pastoral counseling situation, at least as the counselor is aware of his attraction at a conscious level. Such questions as to why the counselor was attracted and how he knew he was attracted opened up important areas regarding the factors related to heterosexual attraction in the context of counseling.

The third question, "How did you feel about your feelings of attraction?" was intended to find out what kind of feeling response the counselor had to deal with as he coped with his own sexual attraction. The underlying

assumption was that the counselor's feelings toward or about his sexual attraction will be very influential in determining how he chooses to react in the counseling situation. This question could elicit responses from interviewees related to several of the axioms discussed in Chapter 2, and quite specifically the first axiom regarding the counselor's acceptance of his own experience of sexual attraction.

The fourth question was designed to find out how the counselor in fact did cope with his sexual attraction regarding a particular counseling situation. This question had three specific areas of concern. How did the counselor cope with his sexual attraction to the counselee with himself, with the counselee and with his wife? It is apparent that this fourth question is directly derived from the value framework of Chapter 2 as the seven axioms discussed there relate specifically to how the counselor handles the issue of his sexual attraction with himself, the counselee and his wife.

The fifth question concerning the counselor's rationale for what he did was an attempt to find out the counselor's own value framework for dealing with his sexual attraction. This question would help to find out what factors, at a conscious level, really do determine a minister's behavior and choices when dealing with sexual attraction. How determinative is the pastor's theology, or his concept of good counseling or any practical considerations such as

his role and status in the community?

The sixth and seventh questions were intended to elicit the pastor's own evaluation of how he handled his sexual attraction to the counselee. The eighth question helped to determine how readily pastors discuss with other colleagues or other counselors the issue of handling sexual attraction in counseling. The ninth question was aimed at determining whether the pastor attempted to make specific controls or limits upon the nature of the relationship he had with the counselee. Inquiry was made into the limiting of actual counseling interviews and the limiting of phone calls, etc.

The final question the minister was asked to respond to concerned his relationship with his wife while he was working with the counselee. The purpose of this question was to determine from the pastor's awareness and point of view what kind of relationship existed between his marriage and his sexual attraction to the counselee. Information was sought as to whether perhaps a poor marital relationship in the parsonage prompted the minister's sexual attraction to the counselee, or on the other hand if his feelings toward the counselee had any possible effects upon his marriage.

The interviews were structured around these specific ten areas of questioning; in that respect the interviews were purposely focused. However, at the same time the

questions were open-ended in that they allowed the interviewee to respond however was suitable and specific to his own situation. It must also be noted that, as might be expected, responses to the questions did not always follow in the order they were asked. That is, it was not uncommon for an interviewee to give answers related more to other questions while responding to the specific questions as they were asked in their ordered sequence. Though the questions were put to the interviewees in the order they appeared on the interview schedule, the frequent non-sequential order of the responses by the interviewees confirmed the essentially open-ended nature of the methodology.

Finally, it was recognized throughout that these questions were eliciting essentially conscious and perhaps some preconscious material which was quite readily available to the interviewee. These questions probed the counselor's phenomenological experience of his sexual attraction to a parishioner or counselee. It is most unlikely that any of the responses from the interviewees represented unconscious material regarding their unconscious motivations in their sexual behavior. This interview approach, as the questions were designed and as the interviews were conducted, was solely intended to find out what kinds of factors pastors are aware of which they have to cope with.

The Interview Procedure

During the initial phone contact, the nature of the research project was briefly described so the interviewee would know what he was assenting to participate in. It was also explained that the interview would be tape recorded.

To begin the interview, it was first requested that we meet in a location guaranteeing privacy as well as no chance of interruption. In many instances that meant that the researcher and the interviewee went to a Sunday school room or some other location in the church apart from the pastor's office. In all instances there was never any concern on the part of the pastor that our conversation would be overheard, so he could speak very confidentially and openly.

The interviewee was then handed a letter of introduction explaining that the research project had been approved by the Committee on Advanced Degrees at the School of Theology (see Appendix C for copy of the letter). Next, the pastor was asked to read and sign a consent form which stipulated the conditions under which he was being asked to participate in the interview (see Appendix D for a copy). At this point the pastor was always asked if he had any questions or reservations about what he had read on the consent form. Not only was it a matter of personal consideration to ask the pastor about his reservations, but also for the purpose of the interview it was important that any

questions or reservations be dealt with openly and directly so they would not be a conscious or unconscious block to the pastor's open and candid reporting. Finally, a brief form asking for background information was given to the pastor which was usually filled out rather quickly (see Appendix E for that background form).

When the pastor had completed the background information form, he was shown a statement of the researcher's working definition of sexual attraction (see pages 13-15). On the basis of that definition, the pastor was asked to recall instances in which he had experienced such a sexual attraction when he was counseling a female counselee. The first five pastors were asked to report three or four such instances if they could recall that many. The other twenty pastors were asked to report their most recent such experience of attraction to a female counselee.

The instance to be reported by the pastor also had to meet the following two additional criteria: 1) the counseling contact could be any pastor-parishioner relationship in which the counselee was seeking or obtaining pastoral care or help, though in a few instances this criterion was allowed to include more informal precounseling conversations, and 2) the situation should have occurred in a parish setting, i.e., not during a quarter of Clinical Pastoral Education or other situations away from the local parish.

While the pastor was working on the information

forms, the tape recorder was set up with the microphone placed where it could pick up both voices plainly. During the interview the researcher worked from the interview schedule and occasionally took some brief notes. Many of the interviews lasted about an hour; some went as long as an hour and a half.

It is important to comment on the interviewing style of the researcher. The researcher is a trained specialist in counseling and psychotherapy, that being his area of concentration in his graduate program. This indicates that the researcher is trained to be a careful listener, especially to listen not only for the several meanings conveyed by words, but also to listen for the moods and feelings which lie beneath the surface of what is being said. Summary statements by the researcher were often used to convey to the interviewee that he was being listened to very carefully. It was often noted that such summary, reflecting statements encouraged and facilitated the interviewee to continue deeper into the material he was relating, thus offering more material than at first seemed related to the question. Also, the interviewer found it important not to be satisfied with just the first replies to a question. For example, this was most apparent in response to the question of how the interviewee felt about his feelings of sexual attraction. By asking the same question several times of the interviewee, it was found that pastors often

Several basic decisions were made in the course of the interviewing and also for the reporting of the data to follow this section. The first issue centered around the number of pastors to be interviewed and the number of experiences of sexual attraction to counselees which each pastor would be asked to report. Five interviews were conducted and then this issue was discussed with the researcher's guidance committee.

For each of the first five interviews, the pastor was asked to report three or four instances he could recall of sexual attraction to a counselee. From the initial five interviews fourteen such incidents of sexual attraction were reported, some of which were recent occurrences and others from the earliest years of the pastors' ministries, but

which the pastors still remembered quite vividly.¹

It was the recommendation of the researcher's guidance committee that the remaining interviews be concerned only with the most recent instance of sexual attraction for the pastor. The rationale for this decision was that twenty more interviews on that basis would elicit more than enough data for this exploratory study, and that the rule of reporting the most recent instance would bring a uniform criterion to all the interviews for the selection of material to be reported. Basically, this decision was made on the grounds that a fully satisfactory exploratory study could be made with data from only twenty more instances of pastoral sexual attraction. Moreover, it was decided that those twenty instances should come from twenty different individuals. Consequently a criterion was needed for determining which instance of sexual attraction a pastor would report, and the guideline of the most recent instance was chosen as the best criterion for a uniform selection of material to be reported by pastors.

In spite of this change in the interviewing procedure of asking pastors to report only their most recent instance of sexual attraction, the researcher has found no

¹In the following discussion, the fourteen cases reported in the first five interviews are identified with double hyphen numbers, e.g., 41-71-1. The last twenty interviews are identified by single hyphen numbers, e.g., 42-41.

qualitative significance between the data in the fourteen cases reported by the first five pastors and the subsequent twenty interviews. Though the first five pastors in some instances reported experiences from much earlier in their ministry, the details about their feelings and what happened in the situations were as vivid as much more recent instances reported by other men. Consequently, the researcher has not segregated the data received in the first five interviews from the material reported in the later interviews, except by the difference in case numbers shown in the preceding footnote. Altogether, thirty-four instances of sexual attraction were reported by the interviewees, and the interview data from those thirty-four instances comprise the data to be reported and analyzed in the following sections.

The reporting of the interview data has raised another major issue regarding the maintenance of the strict confidentiality promised to the interviewees. The question is one of having to report adequately and sufficiently material which is essentially private. Particularly in a type of research which may form the basis for further research in the future, reporting of data in general terms is not satisfactory. Morton Hunt approached this problem by using the literary style of constructing fictional characters which were composites of the many types of

persons whom he had interviewed.² Though Hunt's work is informative, it still remains a literary creation and cannot be the basis for a scientific inquiry. On the other hand, the researcher cannot report the full facts of each case history in this study, though this would be the most accurate and scientific method for offering researchers all the data involved in each instance of sexual attraction.

This researcher has chosen to observe three limitations in the reporting of interview data. 1) No case histories or no instances of sexual attraction as they were reported by pastors will be fully described. Although this is an obviously necessary limitation, such a limitation precludes the most valuable kind of resource for exploratory study. It is the full, in-depth case history with the multitude of factors and circumstances which affords the researcher the full picture for drawing conclusions and constructing possible hypotheses. Though the full case histories are available to this researcher, they cannot be fully revealed for other researchers through this dissertation.

2) The data will be discussed in terms of all thirty-four cases. For example, when we come to the issue of how the pastoral counselor copes with his sexual attraction in his dealings with the counselee, instead of

²Morton Hunt, The Affair (New York: New American Library, 1969).

focusing on the complete details of individual cases, we shall characterize the varieties of ways all twenty-five pastors dealt with this matter in the thirty-four cases.

3) In order to illustrate and document the findings which will be reported, brief summaries and verbatim quotations will be used from the transcribed records of the taped interviews. However, the third limitation to be observed will be that no situations will be summarized or no quotations used which could specifically identify only one person or one particular situation. For example, a quotation such as the following fictional quotation containing personal identifying information would not be used:

It was two weeks after our twelfth anniversary that my wife and I had a big blow-up and she insisted for the first time that we go to a marriage counselor. It was only a week later that this woman came in for counseling, and so far as I know my wife has never known how strongly I have felt about this woman the three years I've served this church here in San Diego.

On the other hand, material which does not contain identifying references will be used such as the following type of fictional quotation:

For a few moments I just sat there in my chair stunned. All the years of my marriage passed through my mind, and I knew I had to make a decision fast!"

By limiting brief summaries and quoted statements to those like the last example, there will never be any chance that any reader, except the person actually being described, could with confidence be sure that he knew for a certainty the pastor or the parishioner being discussed.

Content Analysis of the Interviews

The analysis of the interviews was structured by the design of the interview schedule itself. Having derived the interview schedule from the value framework of the researcher, it followed that the interviews should be further analyzed according to the ten areas covered by the interview schedule.

However, as noted previously, the material reported by the pastors did not strictly adhere to the outline or sequence of the interview schedule. It was a common occurrence for pastors, in the course of answering one question, to report material related to other questions on the interview schedule. So the task facing the researcher was that of organizing all the material in each interview so all the data for each question was collated under that question.

To accomplish this, the researcher listened to the tape recording of each interview throughout. Using three methods, all the material in each interview was transcribed. One method was the summarizing paraphrase of what the pastor reported. A second method was to transcribe verbatim those quotations that seemed especially illustrative of the point being made by the pastor. In the use of these two methods, the researcher refrained from making his own interpretation of what he thought were psychological dynamics involved in the situation described by the pastor. And in the paraphrased summaries the researcher often used some of

the same language used by the pastor in order to hold to a minimum the researcher's injection of his own interpretation. When the researcher made an interpretation or drew an inference about certain psychological dynamics, such an interpretation was enclosed in parentheses. Thus, all the material on the tapes relevant to the research was transcribed by the researcher using those three methods.

Appendix F shows one of the one hundred fifty-eight pages of transcribed material from the interview tapes. Though this material, as with all the interviews, was transcribed as it came from the tape, we see by the numbers that interview data from the pastor did not flow in a sequential order. All the material was numbered by the researcher according to the interview questions it most appropriately suited (c.f., Appendix B for the sequence of the interview questions).

We note the examples of direct quotations from the tape, as well as the parentheses enclosing the researcher's private views. The researcher usually left such common intrusive phrases as "you know" out of the directly quoted statements unless such phrases were essential to the meaning of the quote. The material without quotation marks or parentheses is the researcher's paraphrase or summary of what the pastor said.

It is apparent, however, that in this stage the interview material was still not organized under each of the

ten categories in the interview schedule. The next step entailed having xerox copies made of the one hundred fifty-eight pages of transcribed material. As we noted above, the researcher had determined which category or categories the data most directly related to. These categories were indicated by numbers next to the margin. So this next stage of analysis required the cutting, with a paper cutter, of the transcribed pages into tiny slips, and then those slips of paper were arranged and taped to a single sheet of paper according to the major categories for each interview.

Appendix G shows us an example of all the answers given by a pastor to the question of how he actually dealt with his sexual attraction as he related to himself (4.s.), to the counselee (4.c.) and to his wife (4.w.). These four particular reports by the pastor occurred in different places in the interview, but as shown in this example in the Appendix, on one sheet it is possible to see how the pastor understands his handling of his sexual attraction regarding himself, the counselee and his wife.

This method of organizing the pastor's responses to the different questions made it readily possible to study how all the pastors answered for any particular question. Because each sheet, as in the above cited example, shows the number of the question (question 4 in the case cited), the researcher could go through all thirty-four case histories and pull out all the responses to the fourth question in

order to gain an over-all view of how these particular twenty-five pastors actually dealt with their sexual attraction.

BASIC FINDINGS FROM THE TWENTY-FIVE INTERVIEWS

The purpose of this following section is to relate in a careful and orderly fashion the findings from both the interviews and the background information obtained with the interviews (see Appendix E for a copy of the background information sheet). In this section there will be no attempt to derive hypotheses from the findings. Rather, the interview data will be examined inductively on the basis of the structure of the interview schedule so our discussion can indicate all the dynamics as twenty-five pastors sought to cope with thirty-four instances of sexual attraction to female counselees. Illustrative references to the pastors' reports on their experiences will be made by verbatim quotations from the researcher's one hundred fifty-eight page transcription of the taped interviews.

Background Information

Twenty-four of the pastors interviewed were serving a local congregation at the time of the interview. One pastor had served a local congregation until seven months before the interview. However, he had served congregations fifteen years prior to his more recent opportunity to teach.

The instances of sexual attraction reported by him all occurred during his fifteen year ministry in the parish. His interview was not qualitatively different from the other twenty-four interviews, so the researcher concluded that basically the twenty-five interviews are all interviews from the experiences of parish pastors in local congregations.

None of the pastors was functioning as a specialist in counseling, though one of the interviewees had a Th.D. degree in pastoral counseling. The twenty-five pastors were parish ministers whose responsibilities included the full gamut of duties handled by a minister in a local church. The ministers indicated that they spent quite a varying number of hours from week to week in pastoral care and counseling. Some of the pastors said that there were weeks when there was no time spent in pastoral care and counseling, while other men reported they had had weeks with as many as thirty-five hours of pastoral care and counseling. Perhaps typical of the group of pastors was the man who described his counseling and pastoral care as "five hours in a 'lean' week--fifteen hours in a 'busy' one."³

Twelve of the twenty-five pastors had taken course work beyond their initial professional degree for ordination. Four men were in various stages of completing or having completed work on a Ph.D. or Th.D. degree. The other

³Case 50-12.

eight men were working on masters' degrees or a doctor of ministry degree. Only three of the twenty-five pastors reported taking advanced course work with a concentration in the area of pastoral counseling.

On the other hand, thirteen pastors had been involved in short workshops, seminars or therapy groups which broadened their skills in counseling. Only six of the twenty-five pastors had had any quarters of Clinical Pastoral Education.

The ages represented by the twenty-five pastors (see Figure 3 on page 87) indicate that eighteen or nearly three-fourths of them fell in a fifteen year age group of thirty-one to forty-five. This fact must be evaluated in the light of the way the interviews were arranged, i.e., it was necessary for the interviewee to have had and to have acknowledged to himself an instance of sexual attraction to a counselee and, secondly, to be willing to discuss it with a researcher. Thus it may be noteworthy that so large a number of the pastors interviewed were between the ages of thirty-one and forty-five, inclusive, because it may be possible that much younger pastors have had fewer opportunities for sexual attraction to counselees and perhaps older pastors may represent a generation less open to or more defensive about these kinds of personal feelings. However, it must also be remembered that the ages of those not interviewed are not known, so no final conclusion can be reached

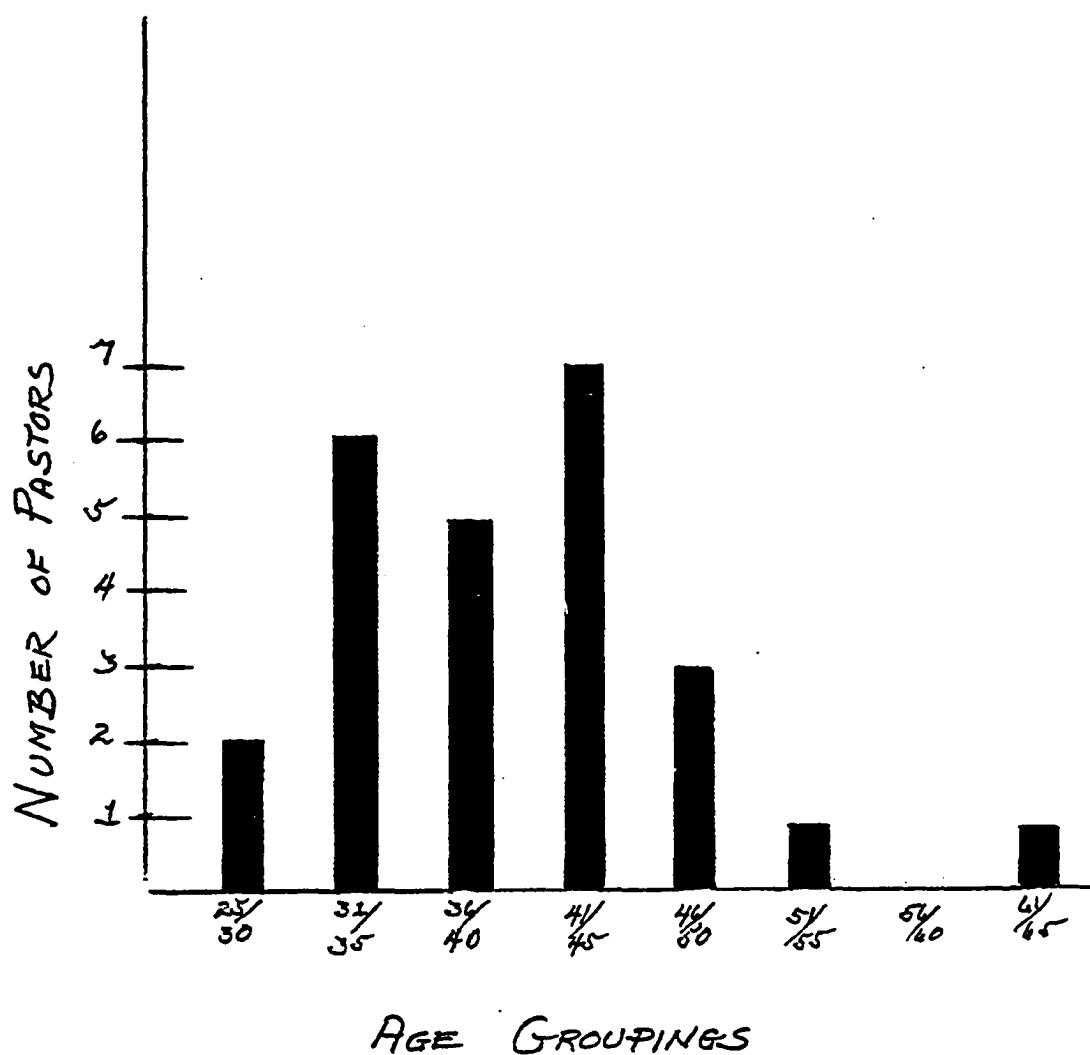


FIGURE 3

THE NUMBER OF PASTORS IN FIVE
YEAR AGE GROUPINGS

regarding the relationship of age to availability of a pastor for interviewing about an instance of sexual attraction to a counselee.

Figure 4 on page 89 shows the number of pastors at different stages of marriage. One of the pastors was not married, and one pastor had remarried and is represented in the figure for his second marriage. We note that despite how nearly three-fourths of the pastors represent a fifteen year age group, the years of marriage for all of them are rather evenly distributed over a twenty-one year period. The pastor who has been married twice has been married for a total of over thirty years.

Situational Circumstances of the Thirty-four Instances of Pastoral Sexual Attraction

The purpose of this section is to outline the main characteristic circumstances involved in the thirty-four instances of pastoral sexual attraction to female counselees. In each interview by the researcher, the information to be presented here was the first data the pastor was asked to report.

The pastors were asked to judge the counselee's age in relationship to their own. Figure 5 on page 90 is a graph showing the pastor's ages in relation to thirty-three of the counselees involved. In one case the pastor did not indicate what the counselee's age was. In another case the pastor only referred to the counselee as a "young woman,"

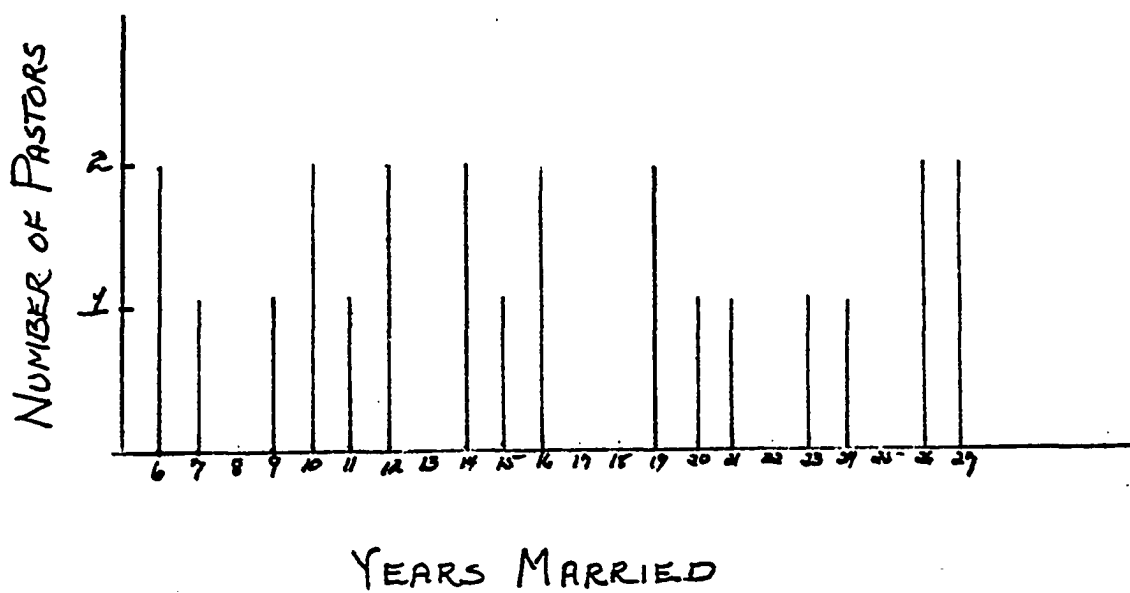


FIGURE 4
YEARS OF EACH PASTOR'S MARRIAGE

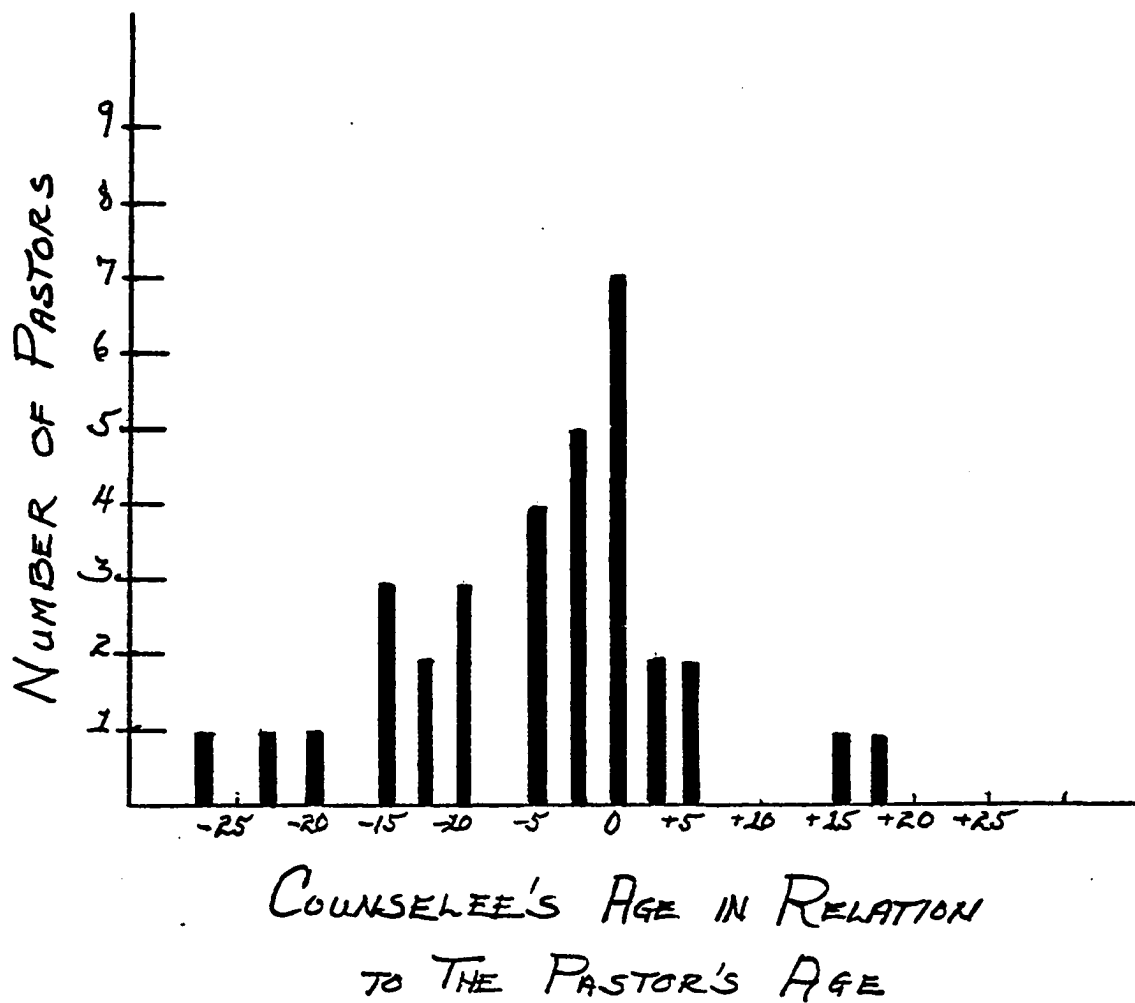


FIGURE 5
THE COUNSELEES' AGES IN RELATION
TO THE PASTORS' AGES

suggesting that he viewed her as somewhat younger than himself. On this graph that counselee was arbitrarily recorded as fifteen years younger than the pastor.

The side of the graph with minus signs shows the ages of counselees younger than the pastors. The 0 shows the number of counselees judged to be about the same age as the pastor. The figures to the right of the 0 indicate the ages of counselees older than the pastors. This graph shows that twelve of the women, clearly more than one-third of the thirty-three women recorded on this graph, were the same age or only slightly younger than the pastor. Nineteen of the thirty-three, almost two-thirds, were the same age or within ten years of being younger than the pastor. And twenty-eight of the thirty-three counselees range within five years older to fifteen years younger than the pastors. The graph readily shows us that in the thirty-three instances for which information regarding the counselee's age was available, sexual attraction occurred far more frequently with women who were near the pastor's age or younger by no more than fifteen years.

The case interviews were also examined to determine the kinds of relationships the counselees ordinarily have with the pastor outside of the counseling relationship. In three of the thirty-four instances, it was not clear about the woman's relationship to the church. However, in another three instances the counselees were not members of the

pastor's church, though one of those three was a member of a former parish the pastor had served earlier. In one instance reported the counselee was the pastor's secretary.

Five cases out of the thirty-four instances were counseling relationships the pastors had with women whom the pastor described as uniquely active church leaders. In such cases the woman and the pastor often had contact with each other for matters relating to church business or church planning, rather than any matters having to do with counseling. Twenty-two instances of pastoral sexual attraction occurred with parishioners who did not have any particularly unusual or frequent contact with the pastor prior to the counseling interviews. These twenty-two instances represented the more usual pastor-parishioner relationship in which they had little contact except in situations where other parishioners were involved such as following church services or in various church organizations and activities.

Table 1

Categories of Relationships Between
the Pastor and the Counselee

Relationship Between the Pastor and Counselee	No. of Cases
Not a Member of the Church	3
Pastor's Secretary	1
Church Leader	5
Average Church Member	22
No Information Available	<u>3</u>
TOTAL CASES	34

The case histories were also examined to determine the relative number of pastoral care and counseling contacts which the minister had with the female counselee. The three categories chosen for classification are certainly arbitrary, but they give some indication about whether a pastoral relationship with the woman was rather brief or tended to be long-term. The thirty-four instances of pastoral sexual attraction are thus classified in the following manner.

Table 2

The Number of Counseling Contacts the
Pastors Had with the Counselees

Number of Counseling Contacts	No. of Cases
Five or Fewer Contacts	15
Six to Ten Contacts	7
Eleven or More Contacts	<u>12</u>
TOTAL CASES	34

This information points out that for the pastors interviewed sexual attraction occurred nearly as frequently for brief pastoral contacts as in the longer pastoral relationships. It is important in evaluating this information to remember that the occurrence of the sexual attraction may have been a significant factor for the pastor either limiting or prolonging the number of pastoral contacts with the parishioner. No definitive data on this factor was available from the interviews with the pastors except in a few instances. In case 42-71 the researcher's paraphrase

of the taped interview reads:

He (the pastor) explains that he is hesitant to make a pastoral call on her (the parishioner) because he feels that he is vulnerable if she should make any overtures toward him, i.e., his feelings toward her are still unresolved so he feels it still is a temptation and he doesn't know what would happen. So he hesitates to make a justified pastoral call on her.

On the other hand, we find in case 51-71 this quote from a sixty-two year old pastor:

"To some extent, if two women came in and asked for some counseling with a personal problem and one was more attractive, today, I'm more likely to give more help to the more attractive woman, though I hate to admit it, but it is true."

Information from the interviews with the pastors was available to classify thirty-two instances regarding the frequency of the pastor's counseling or pastoral care contacts. Two categories of classification were used.

Table 3

The Frequency of the Counseling Contacts

Frequency of the Counseling Contacts	No. of Cases
Cases in Which Some of the Pastoral Contacts Were More Frequent than Once a Week	8
Cases in Which the Pastoral Contacts Were Once a Week or Less Frequent	24
No Information Available	<u>2</u>
TOTAL CASES	34

Once again, it is not possible to conclude whether the occurrence of the sexual attraction was a significant factor in these thirty-two instances for either more frequent

or less frequent pastoral contacts. But we must note again the dynamics in the two cases just cited above, as well as the case of a pastor who spoke of his motivation to be with the counselee more frequently.

"It was a growing thing. It was almost like I had a desire to see her and to have her need counseling so I could enjoy my fantasies."⁴

It is obvious because of the dynamics just illustrated above with case material that because of his sexual attraction a pastor might be motivated to arrange more frequent counseling contacts or to avoid the counselee and see her less frequently.

It has already been pointed out that for twenty of the twenty-five interviews by the researcher the pastors were asked to report their most recent instance of sexual attraction to a female counselee. The table on the next page shows how recently the pastor's relationship with the woman ended for all thirty-four instances reported. We note that twenty-six of the thirty-four instances ended within the two years prior to the pastor's interview with the researcher. From this chart it is clear that pastor's reported twenty-six of thirty-four instances of sexual attraction as occurring within the last twenty-four months. This data could be taken to suggest that experiences of sexual attraction to female counselees are not an infrequent

⁴Case 42-41.

occurrence for clergymen, at least with the twenty-five pastors who were interviewed.

Table 4

When the Sexual Attraction Relationship
Ended in Relation to the Pastor's
Interview with the Researcher

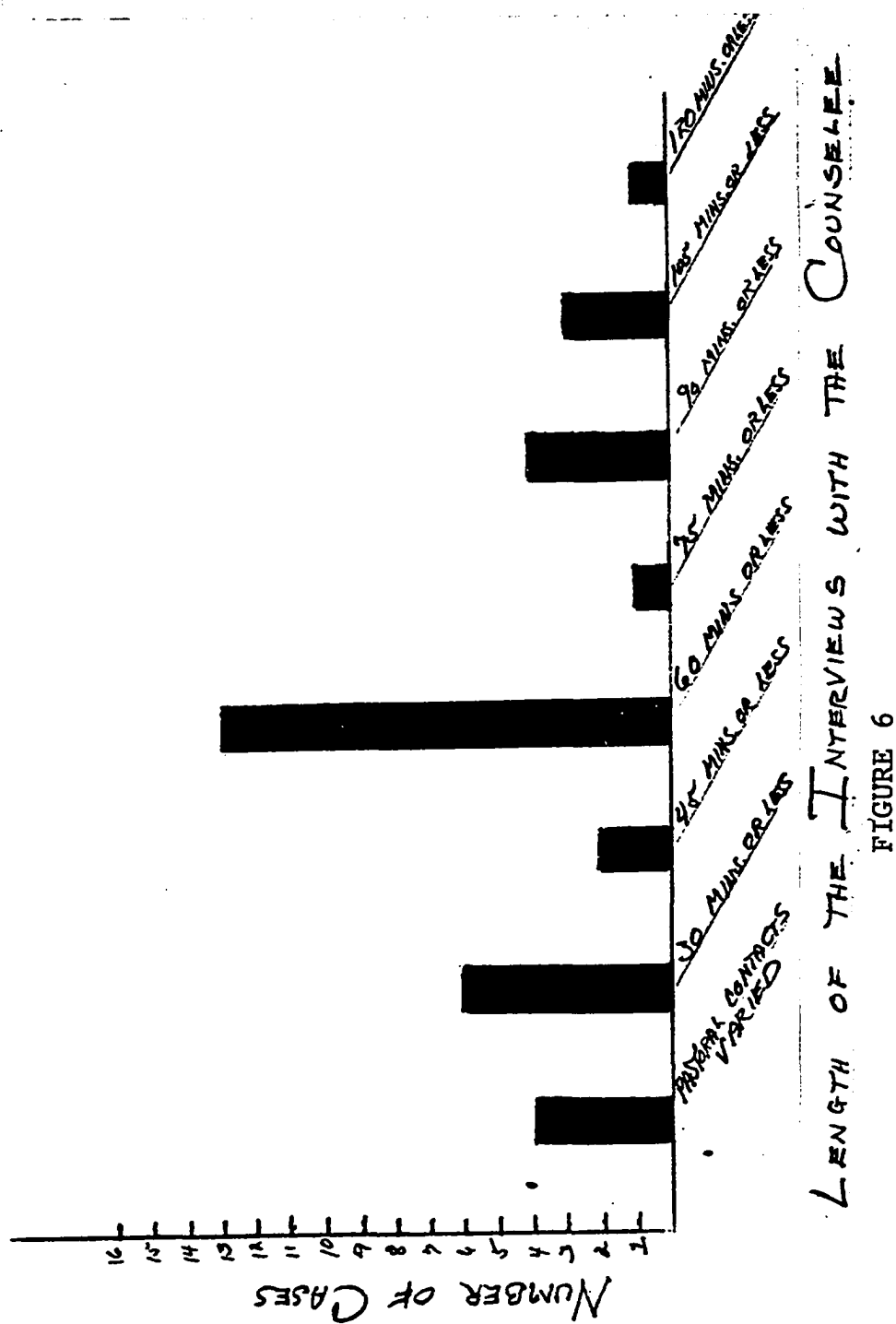
Time Frame	No. of Cases
Within the Last Twelve Months	22
One to Two Years Ago	4
Two to Three Years Ago	1
Nine Years Ago	1
Twelve to Fifteen Years Ago	3
Twenty to Twenty-four Years Ago	<u>3</u>
TOTAL CASES	34

The pastors were asked to comment on the reasons for the counseling relationship with the woman. One pastor could not recall why the counselee had come for counseling. On page 97, Table 5 illustrates the major counseling issues the female counselees discussed with the pastors.

The pastors were also asked to indicate the average length of time they spent with the counselee in each instance reported. The figure on page 98 shows the thirty-four instances classified according to the average amount of time the pastor spent with the counselee. This graph certainly indicates that pastoral sexual attraction occurred in a large variety of counseling time frames. Also, this is not sufficient data to indicate whether sexual attraction is

Table 5
Major Topical Issues in Thirty-three
Instances of Pastoral Sexual
Attraction

Topical Issues	No. of Cases
Marital or Boy Friend Problems	22
Mutual Attraction of the Counselor and the Counselee to Each Other	2
Lonely for Male Companionship	1
Counselee's Separation from Mother and Personal Maturity as a Woman	1
Physician Had Advised a Hysterectomy	1
Clarification of the Pastor-Parishioner Relationship	1
Concern about a Mutual Friend of the Pastor and the Counselee	1
Depression	1
Mutual Interests Shared with the Pastor	1
Pastor's Inquiry into a Teenager's Concerns	1
Flattering the Pastor	1
Pastor Does Not Recall	<u>1</u>
TOTAL CASES	34



a dependent variable in relationship to any particular time frame for counseling interviews. Nor is it possible to conclude how often the length of the counseling interviews was lengthened or shortened because of the pastor's experience of his sexual attraction. The researcher's notes from the taped interview of case 41-81-3 show that one pastor was definitely relieved because the interview was only twenty minutes long.

He (the pastor) felt a lot of sex signals coming from her, and his body reacted in terms of feeling warm and gut feelings of turmoil and anxiety, "like an upheaval." When she left he felt relieved.

Sexual attraction can also be a significant factor in a counseling interview running longer than a pastor usually counsels with his parishioners. In case 50-81 the researcher's notes of the taped interview read:

They were not long into the first interview session when he (the pastor) realized, "Hey, she turns me on."

He was aware that the first interview lasted longer than he ordinarily would have a session go. He ordinarily counsels about an hour. Apparently it was afterwards he realized the first session with her lasted longer than it was profitable. "But I am aware that this (session) lasted longer than it should have. I was not aware that it lasted that long because I felt involved with her or emotional towards her as much as--I guess I didn't have enough guts to say 'Hey, that's enough for today.'"

In the other two sessions he made it a point to close them off sooner at about an hour or an hour and fifteen minutes.

The Sexual Attraction Experienced by the Pastors

One of the main purposes of any exploratory inquiry utilizing open-ended questions is to obtain a fuller view of

the subject's experience according to his own accounting of it. It is the interviewee's experience which the researcher wants to understand more clearly.

Knowing how an individual perceives the social environment and is motivated to take action within it, affords an important insight into his behavior. A person's own interpretation of his world--his 'psychological field'--provides a better basis for understanding than would a strictly literal description of the things or events in his environment.⁵

Likewise, that kind of inquiry into the minister's personal experience was the purpose for asking the interviewees in this project to describe (1) how they experienced their sexual attraction to the counselee, and (2) how they understood the dynamics which elicited their sexual attraction in the counseling situation. The following outline of data from the interviews will be organized around those two primary questions.

The value in knowing how the pastor experienced his sexual attraction to the counselee is that then we may better understand what the pastor felt or perceived he was coping with in himself. It should be clear to us that with respect to sexual attraction the pastor must cope with something very different from "sexual attraction" in general. Rather, he will experience the problem of coping as a problem related to coping with specific kinds of perceptions, feelings and fantasies of varying intensity and degree. The

⁵Edwin P. Hollander, Principles and Methods of Social Psychology (New York: Oxford University Press, 1971).

pastor who experiences his sexual attraction as a vague sense of protective, fatherly feelings is certainly coping with something very different from the pastor whose sexual attraction takes the form of a fantasy of having sexual intercourse associated with an acute feeling that if the woman were to hint even slightly her interest in sexual activity he would be prompted with little reservation to act on her invitation.

The twenty-five ministers were asked to describe how they experienced their sexual attraction to the counselee. Although wide-ranging descriptions were given, still there were many similar experiences among the twenty-five pastors. Each of the thirty-four reported instances was examined, and the researcher categorized the pastors' descriptions of their experience of their sexual attraction to the counselee. Table 6 shows the categories and the frequency the pastors identified each category as a part of their experience. The purpose of this kind of classification was for the identification of experiences actually reported by the pastors. The pastors may have experienced more than they reported, but the assumption is that they reported to the researcher the aspects of their sexual attraction they were actually aware of or most vividly aware of. For example there were only seven instances in which pastors were actually aware of some kind of caring being associated with their attraction. However, it could

Table 6

The Ways in Which Pastors Experienced
Their Sexual Attraction

	<u>No. of Cases</u>
Aware of the counselee as physically attractive .	25
Various sexual fantasies	20
Attraction to counselee's personality	13
Liked being with the counselee. Felt close and comfortable with her	9
Experienced caring or concern	7
Aware of much interest in or arousal by sexual topics	7
Aware of counselee's feelings toward pastor . . .	6
Liked the counselee as a "person" in almost a non-sexual sense	6
Excitement about being with the counselee	5
Desire for touching or any physical intimacy short of intercourse	5
Enjoyment of physical contact	4
Aware of strong interest in or preoccupation about her body	3
Almost ready to engage in sexual intercourse if she offered the invitation	3
Simply attracted to the woman	3
Protective, feeling fatherly	3
Aroused or attracted by the counselee's apparent sexual availability	3
Discomfort or anxiety	3
Longing for sexual intercourse	2
Erection	2
Fear because of the counselee's apparent sexual availability	2
Aware of sexual stimulation apart from any attraction to the counselee	2
Desire to be with the counselee	2
Embarrassment	1
Desire to comfort the counselee with physical and sexual contact	1

Table 6 Continued

	<u>No. of Cases</u>
Pastor's own feeling of strength	1
Enjoyment of intimacy with the counselee short of intercourse	1
Child to mother relationship as pastor related sexually to counselee	1

be reasonable to suppose that among the other twenty-seven instances there would have been more cases where the pastors actually experienced caring. Presumably virtually all the pastors cared for the counselees. But what the researcher is classifying here are the phenomenological aspects of the pastor's experience which were vivid enough for them to recall and report.

Twenty-seven modes were found for experiencing sexual attraction in the pastoral counseling situation. We shall comment on those categories, using material from the pastor's own reports, in order to illuminate the experiences of the twenty-five pastors.

The most common experience for the pastors was their awareness of the counselee as a physically attractive woman. We note, however, that in over twenty-five percent of the cases the physical features of the counselee were not mentioned by the counselor as being a significant part of his sexual attraction. Some of the pastors described their awareness of the counselee's physical attractiveness in the following ways:

'She was a beautiful young girl . . . almost perfect really in her proportions, in her eyes, in her face, her complexion. No outward blemishes that you could see. Anyone would be attracted to her initially, one of these striking personalities.'⁶

'Very, very attractive young woman.' 'I suppose most of the men of the church were attracted to her.'⁷

⁶Case 41-71-1.

⁷Case 42-01-3.

'She's a well-endowed gal. . . .' 'She's well put together. . . .' ⁸

'She is so damnably attractive! She's the kind of a woman that you walk down the street, or if I were walking down the street, I would turn my head and look.' ⁹

A little less than two-thirds of the instances of sexual attraction involved the pastor experiencing some kind of sexual fantasy which involved him with the counselee. The content of these fantasies varied; some involved the counselor experiencing himself in the fantasy in the role of a voyeur as he observed the woman's sexual activities. Other fantasies were of the counselor experiencing sexual intimacy with the counselee such as undressing her, and in some cases even of having sexual intercourse with the counselee. The following excerpts from the researcher's notes from the taped interviews are illustrative.

In his fantasies, he was an observer of her sexual escapades, not a partner with her. ¹⁰

Fantasies were involved the night he was with her at her home and he fantasized how easy it would be to have sex with her. ¹¹

Only just a few occasions when he was in bed with his wife did he think of the other woman. ¹²

His attraction to her 'was brought to me in terms of just recognizing that I sometimes wasn't hearing what she was saying, but I was fantasizing in terms of maybe undressing her and fantasizing us, maybe a seduction kind of a scene between the two of us, and then I would

⁸Case 42-71.

⁹Case 51-81.

¹⁰Case 42-01-2.

¹¹Case 51-21.

¹²Case 41-71-3.

focus back in terms of what she was saying, try to pick her up there in terms of where she was. I would slip in and out.'¹³

In thirteen instances the pastors reported that they were attracted to the woman's personality, or some aspect of her personality, so the attraction was not simply a matter of attraction to her physical features. This figure of thirteen, however, points out that in almost two-thirds of the cases the pastor was not vividly aware of being attracted to any of the woman's personality traits. This fact is illustrated by the following interview data.

He felt it was a ridiculous woman to be attracted to because he didn't really like her that much. On the other hand he reasoned, 'Well, she's a woman and she's eager. . . .'¹⁴

He says the counselee was the dumb blond type and that his attraction was to her physically and not to her personality. In terms of personality he didn't see her as an attractive person.¹⁵

He says he is attracted to her appearance and her body. 'But I really wasn't attracted to her personality.'¹⁶

On the other hand, there was a variety of ways in which some of the pastors reported they were aware of being attracted to the counselee's personality.

'To me she was a very attractive person in all respects . . . She was charming, intellectual, physically beautiful. In other words there wasn't any aspect of her personality that I didn't like.'¹⁷

¹³Case 41-81-1.

¹⁴Case 42-01-1.

¹⁵Case 50-91.

¹⁶Case 42-72.

¹⁷Case 42-01-3.

'She has beautiful qualities about her life. She's a very sensitive person. She's a very lovely and a very beautiful woman in many, many ways, and would offer a lot in companionship to a man.'¹⁸

'Now my own personality fits very much in with this woman's personality as far as being a very sensitive person--I'm drawn to the arts, I always have been; I'm a very romantic type of person, I have a tremendous taste for life. . . .'¹⁹

In almost one-fourth of the instances the pastors said how they seemed to enjoy being with the counselee. They felt somewhat close and comfortable just being with the woman, which was an important part of their experience with the counselee which they remembered.

The interviewer comments that the relationship with the counselee or parishioner sounds kind of casual in their casual conversations, etc., and the minister replies: 'There again is nice, and I'm not really quite used to it, because my own background was not so demonstrative in feelings toward other people, women, so it's kind of nice to have a person that is uninhibited and kind of come and you can talk, and that's attractive; I'm attracted to that.'²⁰

Now he enjoys seeing her and being with her. He speaks of her 'vitality,' 'youthfulness' and 'naivete' which he says is 'kind of refreshing.'²¹

There were seven instances in which the pastors were aware of much personal interest in or their own arousal by the sex-related topics which the counselee talked about. Typical of this kind of experience is that of the pastor in case 51-41:

The counselee has described 'spiritual' experiences

¹⁸Case 50-71.

¹⁹Case 51-81.

²⁰Case 41-73-2.

²¹Case 51-21.

where she has had feelings that sound like sexual orgasm. When she talks about these so-called spiritual experiences the pastor says, 'This kind of talk arouses sexual thoughts and feelings in my own personality and my own mind.'

There were also seven cases in which the pastor reported some degree of caring which he felt toward the counselee, which for him was associated with his sexual attraction.

The attraction felt by the minister at the time of the counseling sessions was both a sexual attraction and also an attraction of a lot of concern. He says, 'I really love this woman in terms of her friendship, Christian love--I still do. Like a sister-brother relationship, I guess. My heart went out to her. I knew of her husband's sickness and of her own arthritic problem. . . . And all of this was all meshed together. But at times I was just aware that I had a sexual attraction to her.'²²

'I feel stimulated, I think sexually, and as I'm listening to the person I have feelings for them, I feel sorry . . . I feel happy. I'm listening intensely to what's happening, and I think that when I'm finished, I'm really stimulated sexually. . . .'²³

In six instances pastors spoke of liking the counselee in such a way that virtually suggested or connoted a non-sexual attraction. However, the pastors were reporting the instance because they had had a sexual attraction to the counselee, but as part of that attraction there was a sense of liking the woman apart from the sexual dynamics between her and the counselor. One pastor described the counselee as a person he "really liked and really admired."²⁴ Another

²²Case 41-71-3.

²³Case 51-51.

²⁴Case 42-01-3.

pastor put it this way: "I care about her. I have a pastoral concern for her, and I care for her just as a human being, as a beautiful person, and as someone who I'm attracted to."²⁵

There were five instances in which the pastor reported being aware of a strong interest or desire for physical contact such as touching or hugging with the counselee, even sexual foreplay. Just as frequently reported by pastors was a feeling of some kind of excitement about being with the counselee. Several called it a "warmth" which signaled their excitement.

Less frequently reported were other experiences such as enjoyment of physical contact with the woman. Some men were aware, not just of the woman's physical attractiveness, but of their distraction or preoccupation with some feature of the woman's body. Also, some pastors were aware of their feelings of sexual arousal being so strong they felt, if the woman had offered an invitation for sexual intimacy, they could easily have had sexual intercourse with her. In some instances the counselors were aware of protective, fatherly kinds of feelings toward the woman, which one man found associated with a desire to show protective caring through physical intimacy and sexual intercourse.

²⁵Case 50-71.

One pastor reported that he experienced feelings of strength as a part of his sexual attraction, and two men spoke of their anxiety or fear because they perceived the woman to be sexually available to them. Others simply found the woman's apparent sexual availability to be arousing to them.

In some instances the counselor was quite aware of the counselee's feelings of dependence or need of help, and this awareness of her needs was a significant part of his attraction to her. One pastor explained it this way: "I felt a certain sense of trust, her trust in me, which is a nice feeling."²⁶ Another pastor spoke not only of his enjoyment of intimacy with the counselee short of sexual intercourse, but also that in that relationship he was aware of his relating to the woman as child to mother. He said his feelings were so intense that he did what he could to make ways for the relationship to continue.²⁷ Another pastor also identified his desire to continue the relationship and to be with the woman, "I had a strong feeling that I wanted to get to know her, and be with her, at first."²⁸ In a few instances pastors reported they had experienced an erection as part of their sexual attraction. Only two pastors reported any distinct discomfort or anxiety about

²⁶Case 41-73-1.

²⁷Case 42-41.

²⁸Case 42-72.

their feelings, and one of those men was embarrassed throughout his pastoral contact with the woman because of his attraction to her.

As we noted previously, the second primary question to be dealt with here is the pastors' own understanding of the dynamics which elicited or aroused their sexual attraction to the counselee. The pastors did not offer any elaborate theories of how or why they responded sexually in the counseling situation. Rather, the pastors spoke of the features about the counselee or about the situation which seemed to account for their sexual attraction. The researcher examined all thirty-four instances, and the following discussion will expand on the numerous factors the counselors viewed as the reasons for their sexual attraction with the counselee. The reader is referred to Table 7.

As might be expected, the counselors identified the woman's physical appearance as the most common factor eliciting their sexual attraction. In twenty-four of the thirty-four instances this factor was identified by the pastors. In some instances the woman's physical appearance was the only factor for the pastor's attraction, whereas in other instances the woman's physical attractiveness was only one of several features the counselor was attracted to. Various qualities of the woman's personality were mentioned for fourteen of the thirty-four instances. Personality qualities mentioned by the pastors which attracted them included

Table 7

Pastors' Perceptions of Causes
for Their Sexual Attraction

	<u>No. of Cases</u>
The counselee's physical appearance	24
Qualities of the counselee's personality	14
The counselee needs help, asks for advice, needs protection, etc.	12
Sexual topics	7
Intimacy of communication between the pastor and counselee	5
Counselee is seductive or apparently sexually available	4
Counselee's attraction to the minister	4
Counselee and pastor have mutual interests	4
Counselee has qualities missing in the pastor's wife	3
The counselee is the type of woman who attracts the pastor	3
Physical contact with the counselee	3
Counselee's dress is sexually suggestive	2
The pastor's caring for her problems	2
The counselee is supportive of the minister as a pastor	2
The counselee is well-dressed	2
The counselee has a flirtatious quality	1
The counselee is single	1
Pastoral contact occurs in sexually suggestive circumstances	1
The counselee appreciates the pastor	1
The pastor derived help from the counselee	1
Pleasurable to be with the counselee	1
Counselee is physically similar to pastor's mother	1
Physical proximity to each other in the counseling situation	1
Counselee is sexually deprived and therefore apparently sexually available	1

Table 7 Continued

	<u>No. of Cases</u>
Pastor feels sympathy for the counselee	1
Pastor and counselee are the same age	1
The woman's non-conventional sexual lifestyle . .	1
The counselee's manner of casual dress	1
The counselee is passive to the counselor's suggestions or leads	1
The counselee's acceptance of the pastor	1
The counselee's striving for personhood	1

the strength of the woman's faith, her openness in sharing her feelings or relating to the pastor, and various qualities which the different pastors prefer in a woman.

Reported nearly as frequently as features of the woman's personality was the woman's looking to the counselor for help, advice, or protection.

He sees the woman's little girl-needing-to-be-protected quality as an important part of his sexual attraction to her. 'I have generally always been attracted to women who would at least play the game of needing somebody to protect them.'²⁹

Then he speaks of a 'certain satisfaction, gratification' from her dependence. He was aware at the time of her dependency and of what he saw to be her need for affirmation from a man.³⁰

He comments about how significant it is for him to have the woman, or to have someone, ask him about his opinion. 'Which is very rarely done (someone asking his advice or opinion) by anybody of me, so that in itself is sort of an affirming kind of thing that catches your eye that someone should be interested enough in you as a human being to ask you what you might think about something. . . .'³¹

In more than one-fifth of the instances the pastors linked their sexual attraction to the topics of sexual material the counselee discussed. It was as if the sexual material was a strong factor in arousing the counselor's sexual feelings so that in some instances the counselor saw that it was the sexual material and not the counselee who was arousing him. This phenomenon was most succinctly

²⁹Case 52-21.

³⁰Case 50-72.

³¹Case 41-73-2.

referred to by the pastor in case 42-01-2:

'What I'm really saying is, my attraction again was because of her mention of the sexual material, and when she got all this out of her system, in a sense, or all the mention of it out of her system, then that finished that. It did not reoccur after maybe five sessions. We were no longer talking about her sex life, and I no longer had those feelings.'

In some of the instances the pastor attributed his sexual attraction in part to the intimate, sharing level of communication between him and the counselee. Sometimes this was indicated by the pastor as a situation in which the communication had reached such a level of openness and honesty that he felt comfortable in turning to the parishioner so she could function as his 'pastor.' Pastors on occasion described this kind of relationship marked by such open communication as one in which they and the parishioner were 'just friends' with no formality blocking their communication.

He speaks of a kind of empathic or intimate communication with sufficient 'vibrations' between him and the counselee that if he had been frustrated in his marriage he might have been prompted to be more interested in the counselee. '... talking to someone and having their full attention, you know that the vibrations are moving. . . .'³²

He was attracted by her openness and warmth which enabled their relationship to be more than pastor-parishioner, but at the level of a friendship between them. He felt they could talk freely and easily to one another, and related as a friend to one another.³³

Less frequently mentioned were a large number of

³²Case 41-73-1.

³³Case 51-71.

various factors, each of which occurred in only a few instances. The variety reported by twenty-five pastors suggests the complexity of sexual attraction as it occurs in relation to unique individuals and unique circumstances. As might be expected, some pastors found they were attracted to characteristics in the counselee which they felt their wife did not have. For one man the parishioner takes far more interest in his work as pastor of the church, while his wife offers no interest at all in what he is doing. In another case the pastor found the parishioner to be more loyal and supportive of him than his wife, whom the pastor describes as having more of a "prove it to me" attitude toward him and his work. And in another instance it was gentleness that the pastor missed from his wife:

He says his wife will never be 'the sensitive, gentle type of person that I would like; it's just not within her, it's not her temperament.' 'As I get older I need more of the gentleness which is reflected in the counselee. . . .'³⁴

Some of the pastors found themselves responding to either a seductive quality in the counselee or their own perception of the counselee as being fairly sexually available. The woman might be viewed by the pastor as being sexually available if she was reporting how sexually deprived she was in her marriage or if she reported a history of promiscuity. One minister described his pastoral

³⁴Case 51-81.

contact with a teenage girl:

He reports that her walk is suggestive, her dress is suggestive--short dresses and low blouse or tight sweater. 'Her smile is almost like she is coming in on me . . . she could be ten feet away, but she really zeroes in on the face contact.' 'The thing that goes through my mind is that if there is one girl that wants to get laid it is this girl.'³⁵

In another case the pastor thought it might be easy to have a more intimate relationship with the counselee because of her past history.

He perceived her as somewhat sexually available. He knew that she had had an affair about two or three years earlier with a man the pastor knew, and also the pastor saw her as a 'doormat type.' He quickly considered the ramifications of this issue. . . . 'It would be very easy, probably, if I wanted to start something that she would probably go along; that was my impression.'³⁶

Also related to this seductive or available quality as perceived by the counselors is the report of one pastor that a counselee was what he described as a little flirtatious.

Various pastors responded differently to different types of dress which were attractive to them. In some instances they saw the woman's attire as being definitely suggestive.

The first session she was very demurely dressed. But at the second session she 'came in clothes that did more for her figure, and the third time she actually wore a transparent blouse. Those things don't hit you maybe right away, but sooner or later they register.'³⁷

One pastor indicated the woman's casual manner of dressing

³⁵Case 41-81-3.

³⁶Case 50-81.

³⁷Case 41-72-1.

was appreciated by him, whereas another counselor responded to the counselee because she was always so well-dressed when she came to the counseling interviews. He explains his taste: ". . . to me the well-dressed woman has far more of sexual connotation than the nude."³⁸

In at least two of the instances, the pastors' sexual response was apparently preceded by a deep sense of caring or sympathy for the woman's difficulty. One of the counselors described his experience this way:

'I guess the first time I was aware of an attraction to her physically was when we were discussing one time about it (her problem), and she was crying about some of the situation, and I just had the overwhelming desire just to put my arms around her and hold her close and kiss her.' He isn't sure whether it was sexual or just sharing. 'It was totally different; I've never experienced it before or since.'³⁹

Another pastor reported a similar response when a teenage girl came to him upset because her doctor had advised that she have a hysterectomy. He related his experience this way in the interview:

He remembers her as being 'torn so bad,' as 'sweetly pathetic,' so that he wanted 'not only to put my arm around her . . . I just wanted to take her into my arms and into bed and just comfort her bodily--body to body.'⁴⁰

Another pastor reflected about similar kinds of experience he had felt with parishioners and shed some light on this type of reaction to counselees with his comment: "I'm sure

³⁸Case 51-81.

³⁹Case 41-71-3.

⁴⁰Case 50-71.

that there are sexual feelings that are mingled with pastoral feelings and every other kind of feelings that we have."⁴¹

Some pastors explained the reason for their sexual attraction as due to the fact the counselee was the "type" of woman he knows he responds to. One pastor explained his reaction to the woman: "It's the kind of girl I would ask out."⁴² Another counselor said the counselee was a blond, and since high school he has been attracted to blonds.⁴³ This phenomenon suggests that the pastor's sexual response to the counselee is more of a conditioned-type of response than it is a response to the counselee herself as a unique individual.

In some instances the counselee told the minister of her attraction to him, and the ministers felt that this was the cause in part of their own attraction to the counselee. An example of this dynamic was reported in the following way:

He became aware of feeling attracted to her when she 'was very open about her attraction for me.' 'If she would not have done that it would never have happened; I would never have allowed myself to be that open.'⁴⁴

Other factors which pastors felt accounted for their sexual attraction to the counselee included the fact the woman was single and no longer married, the counselee and

⁴¹Case 50-71.

⁴²Case 50-81.

⁴³Case 42-71.

⁴⁴Case 42-41.

the counselor discovering they had a number of interests which were similar, and one pastor attributed some of his attraction to the suggestive situation when he made a pastoral call upon a woman who was in bed in her home. Other factors mentioned by pastors included how the counselee appreciated them as a pastor, or that they were able to derive help themselves from the parishioner, and occasions of physical touch, even the most casual touch, aroused the counselor's sexual attraction to the woman. For some men their sexual response to the woman was partly attributed to how pleasurable it was to be with her or to just the close proximity to each other in the counseling situation. One minister thought there could be some causal relationship to his sexual attraction in that the counselee was big-busted as his mother had been. Other factors which were mentioned were the fact that the counselee was the same age as the counselor and that had some attractive features about it, the counselee's apparent acceptance of the pastor for himself and how he felt about himself, and the woman's striving for a new sense of personhood was attractive to one counselor. Finally, one pastor was attracted to the woman because her affair had a "maverick" character about it, and another man was attracted in part because he felt the woman was passive to any leads from him in developing their relationship as far and as intimately as he would like.

The Pastors' Personal Feeling Response to Their Sexual Attraction

For each instance of pastoral sexual attraction the counselor was asked to identify how he felt in that situation about his attraction to the woman. Table 8 shows how the ministers reported their reactions on this question.

Table 8

Pastors' Personal Feeling Responses to Their Sexual Attraction

Feelings Reported by Pastors	No. of Cases
Totally negative feelings about their sexual attraction	4
Conflicted or ambivalent feelings	19
Totally positive feelings	10
No feelings reported	<u>1</u>
TOTAL CASES	34

In one of the cases the minister's feelings of sexual arousal were so intensive that he did not recall having any feelings about his arousal. However, in the other thirty-three instances there were nineteen occasions when the minister experienced conflicted feelings about his sexual attraction. The ministers explained how they had feelings about their attraction which were both of a positive nature and of a negative type. After a counselor said that he realized that his feelings to the woman were natural or normal, yet at the same time he felt some or a lot of guilt, too. In four instances the counselors characterized their

reaction to their attraction as completely negative, and in ten or nearly one-third of the instances the ministers told of feeling entirely positive about their sexual response to the woman. The following discussion will expand on the negative, ambivalent and positive feelings the counselors had about their experiences with the counselees.

Among those four pastors reporting only negative reactions to their attraction, one was describing his first experience of strong sexual attraction to a counselee. He had been in the ministry for six years, and though he had been aware of the sexuality of female counselees, he had concluded that he would never have to deal with the kinds of situations he had been warned about in seminary. But with the counseling situation he described, suddenly lots of red lights of warning went on for him when he realized he was really sexually attracted to the counselee. For him it was "a little scary" to realize how easy it would have been for him to act on the sexual impulses he was feeling. Part of his feeling reaction to what was happening to him was a sudden remembrance during the counseling interview about a minister who was divorced by his wife and asked to resign from his church because of his involvement with a woman.⁴⁵

Another pastor regarded his feelings of sexual attraction negatively because he felt they intruded upon his

⁴⁵Case 50-81.

role as an effectively functioning pastor and counselor. "I felt it was a bad thing in terms of the task I had, the role that I play."⁴⁶ He also was shocked that such strong feelings of a sexual nature were in him, and he was frightened by what could happen if he lost control. "Also, you know, you are concerned about--if that is in me, then what other things are in me that might one day lead to some kind of overt, aberrant behavior."⁴⁷ Basically he regarded his feelings of sexual attraction as unprofessional behavior on his part which he felt embarrassed about: "Even though I say that I don't perceive it as something wrong, nonetheless it is something embarrassing and shameful so I was not about to tell the woman or to tell my wife or even to tell you."⁴⁸

In another instance a pastor reported feeling some guilt about his sexual feelings which he attributed to the fundamentalistic atmosphere he was reared in. He was also aware of feeling fear when they reached that stage in the counseling when he thought the woman was about to say she would go to bed with anyone, because of her sexual deprivation, even with the pastor. He was greatly relieved when she said she was not ready to go to bed with just anybody.⁴⁹ In still another instance, a pastor experienced not only guilt toward the counselee and guilt toward the husband whom

⁴⁶Case 50-21.

⁴⁷Case 50-21.

⁴⁸Case 50-21.

⁴⁹Case 41-73-1.

he knew well, but also he felt sorry that he had allowed himself to have such thoughts and feelings, as well as fear that his attraction might break up the friendship he and his wife had with the woman and her husband.⁵⁰

By contrast with the few men who felt only negative reactions to their sexual attraction were the larger majority of instances in which the pastors were conflicted, feeling both negative and positive about their sexual response to the woman. For one man his feelings about his sexual attraction were something of a dialogue. The side of him which accepted his feelings rationalized that such feelings showed he is "not dead after all, old man!" But despite the reassurance he had not lost his youth, the side which felt guilty continued to remind him, "Come on, fellow, this is against the moral law again."⁵¹

Some of the pastors related their guilt to the seventh commandment and to Matthew 5:27 and Jesus' warning about committing adultery in one's mind. Also there was a close association for some pastors between the thought and the deed, as if they were virtually inseparable. Both these feelings were reflected by a pastor who enjoyed his sexual fantasies but then felt the other side of the conflict:

'I guess I go back in terms of the biblical thing about adultery and the New Testament thing about lusting in your mind. I take this fairly seriously that this is something not to be done, and also in the back of my

⁵⁰Case 41-71-3.

⁵¹Case 41-72-3.

mind is the idea of the thought leading to the deed.⁵²

For some pastors there was a definite conflict between their intellectual reactions and their feeling responses. They had learned in psychology to regard human sexuality as a normal experience regardless whether one was a clergyman, yet at the feeling level some pastors felt either guilt or a sense of having been unfaithful to their spouse. While some of the men experienced their conflict as between guilt on one hand and acceptance of one's sexuality on the other, one man reported his conflict was frustration between his sexual arousal and the prohibitions against any satisfaction. "It's like the cookie jar is there (but it is) a no-no, too."⁵³ Another pastor experienced both the enjoyment of the attraction to the woman's body and feelings of being threatened. For him it was threatening to feel so much attraction: "There's some danger involved in feeling attracted to that degree (between the sexes)."⁵⁴ Finally, a counselor said he felt his feelings of sexual attraction were good, human and alive, but it was the next day when talking with the woman's husband that he experienced feeling guilt toward the husband.

Ten of the twenty-five pastors reported only positive personal reactions to their experience of sexual

⁵²Case 41-81-1.

⁵³Case 42-71.

⁵⁴Case 50-91.

attraction. This does not justify any conclusion that these ten pastors did not have any negative feelings, but certainly in the interview with the researcher they reported only positive feelings and no conflict about their experience. Some of the pastors' reports are listed below:

'I know it was sexual, and yet I really had no feelings of regret for having felt that way.' 'To be perfectly honest with you, I felt good about it.'⁵⁵

'While she certainly attracted me in every department, I didn't feel threatened by the attraction. I could acknowledge it.'⁵⁶

'I'm not conscious of any particular feelings of either elation or despair or anything like that, you know, it's acceptance of the reality of the attraction of people to people, but no particular feelings good or bad.'⁵⁷

'It didn't bother me or I didn't feel badly about it; that's life, that's the way it is.'⁵⁸

'I felt glad for them (his feelings of sexual attraction to the woman). I felt they were important to me at the point of being able to have a pleasurable experience with a woman, another woman, and still not feel as if I had violated any relationship with my own wife.' His sexual attraction was important, 'Because they (his feelings) took the pressure of routine duties and contacts and relationships off and gave me a feeling that was more light and relaxed and it gave a balance to the day's work which was good.'⁵⁹

The Pastoral Counselor Deals with Himself

Each pastor was asked to describe how he dealt with his sexual attraction in terms of himself, i.e., what kind

⁵⁵Case 41-72-2.

⁵⁶Case 42-01-3.

⁵⁷Case 42-51.

⁵⁸Case 51-51.

⁵⁹Case 51-71.

of dialogue did he have with himself or how did he handle his sexual attraction within his own thought processes and feelings. Examination of the ministers' reports in the taped interviews revealed six different broad categories of pastoral coping with one's own feelings of sexual attraction. The six categories to be discussed below, and outlined in Table 9, will be seen to have many areas of overlapping,

Table 9

Pastors' Techniques for Coping with Their
Own Feelings of Sexual Attraction

	No. of Cases
Suppression of the fantasies and feelings of attraction	8
Control the feelings	6
Conflict and ambivalence	4
Reflection and analysis	6
Reality acceptance of attraction	12
Self-punishment	1

but they will serve to organize the material to be quoted as illustrative of the various mechanisms utilized by the ministers. It must be kept in mind that ministers often utilized more than just one of these mechanisms as they dealt with themselves.

Some of the counselors sought to suppress their feelings, thoughts and fantasies of sexual attraction. One way to achieve some degree of suppression was through prayer in which the counselor asked God to take away the sexual

attraction and to remove the sexual thoughts and fantasies. Another approach to the suppression of attraction was the counselor's decision to ask questions and keep his mind diverted from the sexual attraction. Other pastors reported that they consciously stopped their sexual thoughts and fantasies as they sought mentally to divert their mind and feelings from their sexual attraction.

When he realized he was fantasizing himself in the husband's position and not listening to her he said to himself: 'O.K, brother, turn it off and listen; you're not listening.'⁶⁰

'Very soon, you know, in terms of after seeing her, sitting down, starting the conversation, then the fact that she was an attractive young woman really meant nothing to me, or at least I consciously tried to make that not mean anything to me. . . .'⁶¹

He says he 'probably was' still attracted to her in the counseling sessions but that he was 'pushing it down very strongly.' So, in trying as a counselor to be objective and fair about the husband's side of the story about the marriage, the minister was consciously trying to push his attraction to the woman back. He says he was 'consciously pushing it back.'⁶²

Closely related to the mechanism of suppression is that of controlling oneself carefully so strong sexual feelings and impulses do not intrude into the counseling relationship.

' . . . not forget that she was an attractive woman, but I had to somehow definitely keep that under control. . . .'⁶³

'I'd say I'm quite a controlled person. I feel I am, so

⁶⁰Case 51-81.

⁶¹Case 42-51.

⁶²Case 42-01-3.

⁶³Case 50-11.

it was just simply a matter of sensing an attraction toward her. I didn't give vent to this attraction in any way.' 'I am very confident of being in control of myself in this area.'⁶⁴

As part of this dynamic of controlling one's impulses we note the report of a pastor whose sexual attraction was so intense, his controlling was a matter of simply enduring until the pastoral contact terminated.

'I just tried to hang on,' (laughter as he said it) 'till she was gone, that was all!' 'I was hanging in terms of panic.'⁶⁵

Control was also maintained by pastors as they issued self-warnings to themselves as in case 41-71-3:

About the second session he talked to himself about the realization his feelings were something he 'could go all the way with.' His talk with himself was a self-warning.

Another approach used by counselors was that of ambivalence or conflicted inner dialogue about their sexual attraction. These were dialogues in which a disapproving side kept reminding him to keep his attention on what the counselee was saying. Another side urged him to enjoy his sexual fantasies. The researcher's record of this pastor's report is as follows:

Inner dialogue: pick up what she is saying and her situation vs. 'enjoy it while you can.' 'Trying to stay with her and at the same time trying to carry on the fantasy . . . kind of a paradox almost.'⁶⁶

Other pastors adopted a reflective procedure,

⁶⁴Case 51-61.

⁶⁵Case 41-81-3.

⁶⁶Case 41-81-1.

involving some self-analysis, as they tried to understand and then decide what to do.

'I think I tried to evaluate what I was feeling in this kind of experience, and to put it in the normal perspective of a pastoral ministry and also keep in mind the human dimension of it.'⁶⁷

After the second or third session with her, he analyzed what had happened and realized he was being unduly interested in her sexual descriptions.⁶⁸

Another pastor referred to his active mental reflection during the counseling session as he tried to decide what to do:

He remembers thinking to himself in the session with the peek-a-boo blouse whether he should mention his sexual attraction to her and bring it out in the open.⁶⁹

Still another method for coping with one's self that pastors adopted was that of reality acceptance about what they were feeling and the dynamics involved in the counseling situation. Sometimes this acceptance by pastors of the reality of their feelings took the form of simply enjoying what they were experiencing.

In the first interview with the gal: 'I think I just sort of entertained it and worked with it as a pleasant kind of feeling.'⁷⁰

One pastor told how he felt better able to cope once he accepted the reality of his experience.

He feels more on top of the situation now. He attributes that in part, at least, to recognizing what is happening in him. 'I recognize it, I know it, and I-- that's kind of a neat feeling, you know: attraction

⁶⁷Case 51-71.

⁶⁸Case 42-01-2.

⁶⁹Case 50-91.

⁷⁰Case 51-51.

toward a woman but then be able to go merrily on my way.'⁷¹

And another counselor remarked that it was after a certain stage of maturity in the ministry that he was able to accept his sexual attraction.

'I just simply said, O.K., sure I'm attracted.' 'At this point in the game (in his ministry and experiences with attractive women) I was saying to myself, "Well, any healthy male is going to be attracted by such a good-looking gal who is also personable, has intellectual attributes and everything else."' ⁷²

Finally, another means of dealing with one's attraction to the counselee is through self-chastisement. This means of coping was especially illustrated by one pastor who described how he had become quite emotionally involved with a parishioner before really realizing what was happening.

'I was kicking myself on the backside very strongly, spiritually, and I was, I called myself a stupid ignoramus. How could you have been caught and gone this far when you knew back there you already were beginning to fantasize about her?'

'Then I was angry with myself for being such an ignoramus that I hadn't seen this coming.' To himself he said, 'How can you be so stupid?' ⁷³

The Pastoral Counselor Deals with the Counselee

For each of the thirty-four instances reported, the twenty-five pastors were asked how they dealt with the counselee about the sexual attraction they were experiencing toward the counselee. Table 10 shows the pastors' responses

⁷¹Case 42-71.

⁷²Case 42-01-3.

⁷³Case 41-72-1.

to this question. The counselors offered four general approaches to dealing with the counselee. In twenty-seven of the thirty-four instances the pastors elected not to tell the counselee what they were feeling or experiencing themselves. So, the first means of dealing with this issue which the majority of pastors utilized was to not reveal their feelings to the woman.

Table 10

The Pastor Deals with the Counselee
About His Sexual Attraction to Her

Method of Dealing	No. of Cases
Did not tell her	27
Did not tell her but supposed she knew intuitively	3
Abortive attempt at telling her	1
Told her directly	6

Closely related to this approach were the accounts of three counselors who did not tell the woman what they felt, but they supposed or presumed that nonverbally or some way the counselor's feelings had been communicated to the counselee so she knew he was sexually attracted.

The third approach to this issue, which was the experience of only one minister, was an attempt on the counselor's part to tell the counselee, but it turned out to be abortive so far as the minister could tell. He did not think the woman really realized what he was trying to say.

We see the fourth method in the reports of six of

the twenty-five counselors who told the counselee pretty directly about the feelings of sexual attraction they were experiencing with the woman. Having identified, now, these four ways of dealing with the counselee, we shall look a little closer at the interview data in each of the four categories.

Among the large number of counselors who did not tell the counselee about their sexual attraction, many simply indicated they did not deal with the issue with the woman. Other pastors elaborated further, indicating that when the issue was not discussed, then they often chose other indirect means for dealing with the woman about their sexual attraction. For one pastor this meant that he talked more and asked more questions of the counselee in order to recover from the confusion he was feeling over his attraction to her.

He coped by becoming more directive than being a listener. He describes it as a 'counseling aggression' and more outgoing on his part.⁷⁴

Another pastor who did not tell the counselee about his feelings did make it a point to talk with the woman about her feelings.

He says he and the counselee have discussed this matter (her love letters or letters with a romantic flavor) 'at some length on a number of occasions.'

He has discussed mainly her feelings toward him instead of his sexual attraction for her. 'I guess I probably

⁷⁴Case 42-61.

have left her somewhat with the impression that I have not had any particularly strong feelings for her as a sexual person.'⁷⁵

A pastor who was making a pastoral call in the woman's bedroom did not tell her of his attraction to her, but instead indicated such in a round-about way by telling her she needed a man, but that he was not the man.

'And I'm sure I was trying to deal with these feelings within myself by telling her, when she needed someone, that it wasn't me, and that was my way of handling it.'

'I didn't come right out and say "I'm attracted to you," but somehow I told her--I'm sure I was dealing just with my own feelings--somehow I had to say that I couldn't get involved with her myself.'⁷⁶

And another pastor, while explaining that he did not tell the counselee about his feelings of sexual attraction, acknowledged that his feelings were a factor in the counseling relationship even though he wished not to reveal them to her.

'In terms of direct communication, not at all (did he handle it with her).'⁷⁷ 'I'm sure it (his sexual attraction) had to affect the relationship, but I don't know exactly how it did.'

Whereas in the above cases and the other instances similar to them the pastor felt the counselee did not know what he was feeling, in the second category referred to previously the pastor supposed there had been a nonverbal type of communication informing the counselee about what he felt.

⁷⁵Case 51-41.

⁷⁶Case 50-71.

⁷⁷Case 50-91.

Typical of the three instances in this second category was the pastor who, not telling the counselee directly of his attraction, chose rather to terminate the individual counseling sessions with her. He felt she knew why he was doing that as the researcher's notes indicate below.

He ended individual sessions by saying, 'I think the time has come for future conferences to be with both you and (her fiancée) together.' The reason he gave her was that he felt they had accomplished as much as they could in the individual counseling. He felt she read between the lines, but they never spelled it out (the sex attraction).⁷⁸

The third category already described above was represented by a pastor's abortive attempt to tell the counselee of his sexual attraction, but he did not feel she really heard his oblique communication.

He tried to send out a comment or two to let her know what was going on with him, but her state was so that he doesn't think she caught it. He said something like 'my involvement with you hinders me in my being somewhat objective in terms of listening on your relationship with your husband.' But she didn't seem to recognize that as a statement of his feelings about her.⁷⁹

Finally, in the fourth category, six pastors did tell the woman about their feelings of attraction to her. In these six instances the pastors' reports to the women about their feelings occurred in six uniquely different circumstances surrounding the pastor-counselee relationships. In the first case the climax came after several interviews when the counselee finally announced that she loved the

⁷⁸Case 41-71-1.

⁷⁹Case 42-71.

pastor and wanted to marry him. His response was to say he was attracted to her, but also that he would not jeopardize his marriage, and their relationship would have to end.

'This is impossible, I have a wife and three children.'
'I admitted I was attracted to her.' He actually told her (of his attraction to her), but said 'this cannot be.'⁸⁰

In another instance, the circumstances were that the pastor and the parishioner were emotionally involved with each other for several years. The pastor described this situation as one of "loving two women at the same time . . .", meaning his love for both the parishioner and his wife. Just a few months after the woman had indicated her feelings for the pastor, he told her how he felt.

About three months into the relationship he told the counselee how he felt about her. 'I handled my feelings,' he said, by 'risking and trusting that she would accept me. I told her how much she meant to me . . . that she was an important part of my life.'⁸¹

One of the six pastors was attracted to his secretary after he had seen her once a week after work hours for counseling for several months. Their physical contact was limited to hugging, and the pastor had purposely avoided cultivating the relationship, as the following notes indicate.

He told her, saying, 'I'm finding myself being turned on.'

Benign neglect, by not dwelling on the relationship in conversation with her or fantasy when he's alone. Kind

⁸⁰Case 41-72-1.

⁸¹Case 42-41.

of the attitude that it will take care of itself if you just back away from the issue. An appropriate way for him to share his feelings is he tells her 'I like her.' He tells her he likes to be with her. They have hugged.⁸²

In one instance a very attractive parishioner told her pastor that she was attracted to him. He had had similar feelings, which he reported to her with the invitation that he would offer her counseling so she might have the opportunity to resolve her feelings toward him.

He said to her: 'You know it is kind of good that we have both got these feelings out, because I've had these feelings inside of me, and I've kind of kept them secret, and I really didn't plan to do anything with them, but enjoyed being with you. But now that we have both shared this, I think what we ought to do is that we should continue right away to talk about these feelings and what they have meant to our family and to ourselves and what this will mean to our relationship in the time to come.' She said O.K., but she didn't seem very enthusiastic about this plan.⁸³

After a couple of counseling sessions according to the pastor's plan the counselee said she did not want to continue seeing him just to talk about her feelings, so the counseling ended.

Another pastor related his experience when he was concluding about a three-hour call on a woman when her husband was at work. As he was leaving, and he and the woman were at the door, she described some romantic feelings she was feeling toward him. They hugged and exchanged a few kisses. He then told her of his attraction to her and of

⁸²Case 42-52.

⁸³Case 42-72.

his marital commitment which limited how far he would act on what he was feeling toward her.

He told her he felt good about the exchange they had had. He told her that although he felt himself very strongly sexually attracted to her he had other commitments. He said he would like to come back and talk more, and that she needn't be afraid that he would try to rape her, but rather that he has a very high regard for her and for her personhood. He said his primary concern was for her and her husband to work things out and have a good marriage.⁸⁴

In the last of these six instances in which the pastors reported their feelings to the counselee, the counselee had inquired about what appeared to be an obstacle in the relationship between her and the pastor. As the pastor reflected on it, he reported that in the past he had had a sexual attraction to her. She appreciated his honesty, and their discussion of the issue seemed to clarify their pastor-parishioner relationship satisfactorily for both of them.

(He told her) . . . that in the past he had felt a sexual attraction for her and had wanted to go to bed with her. To which she responded, 'I thought so.' And she said, 'I'm glad we got it cleared up.'

.

Then he told her he was glad he could tell her of his sexual attraction and that he appreciated the way she received it. She said she'd had problems . . . turning on other guys and not meaning to and having them angry with her, and she said she was glad she and the pastor had dealt with the issue openly and honestly.⁸⁵

⁸⁴Case 51-21.

⁸⁵Case 52-21.

The Pastoral Counselor Deals with His Wife

For each of the thirty-four reported instances of sexual attraction the researcher inquired of the pastor how he dealt with his wife regarding his attraction to the counselee. Table 11 outlines the various ways pastors dealt with their wives. In one situation a pastor outright denied

Table 11

The Pastor Deals with His Wife about His Sexual Attraction to the Counselee

Method of Dealing with Wife	No. of Cases ⁸⁶
Denial of attraction	1
Say nothing about feelings of sexual attraction	21
More attentive to wife	3
Suspect wife knew of attraction to the counselee	4
Tell wife of feelings toward the counselee . . .	5
Oblique or indirect communication to wife about the counselee	9

his feelings toward the counselee when his wife inquired about the situation. In twenty-one or nearly two-thirds of the instances the pastors just did not tell their wives (in one case a fiancée) about their feelings toward the counselee. However, in two of those instances the pastors did communicate in an indirect, oblique manner to their wives about the matter. Moreover, among the twenty-one who did

⁸⁶Note that several cases fit into more than one of the categories.

not disclose to their wives their feelings toward the counselee two of the men said they were more attentive toward their wife and another three of the pastors suspected their wife knew anyway about how they felt toward the counselee.

Five, or one-fifth, of the pastors told their wife about the instance they described to the researcher. That is, by telling their wife they actually revealed to their wife pretty much of the degree to which they felt sexually attracted to the counselee. In nine or more than one-fourth of the thirty-four instances, the pastors sought to communicate in an indirect, oblique manner to their wife about their feeling of attraction to the counselee. In all the researcher found there to be six different approaches to dealing with wives as the counselors sought to handle their attraction to the counselee as the issue related to their relationship with their wife. We shall now draw upon the interview data in order to expand upon the six categories already alluded to. It is to be noted that the pastors dealt with their wife through the means suggested in several categories, i.e., they did not tell the wife, but also may have communicated indirectly about it.

In the case of the pastor who outright denied any attraction when his wife inquired about the matter, his wife still did not believe him because he was so vehement in his denial.

Wife and he would 'kid' about the girl's attractiveness,

and the wife would suggest that she knew he found the girl attractive, 'and I remember that I would defensively deny it.' The only friction they had over the girl was the wife's accusation to her husband that if he never thought about the girl he wouldn't be so strong in his denial of it.⁸⁷

In the second category, the pastors mainly said to the interviewer that either they had not dealt with their wife about the issue or that they had not told their wife (or fiancée, in one instance) of their feelings toward the counselee. In two of those instances they did attempt an indirect communication which did not reveal the true depth of their feelings by the counselee. The following excerpt from the researcher's notes illustrates such a case.

He did not directly tell his wife he was turned on or attracted during the counseling session. However, he did relate the nature of the counseling sessions to his wife, because he no longer felt to do so was a betrayal of the counselee's confidence if he told his wife. The feelings he had about the counselee as a woman he never directly shared with his wife.⁸⁸

The third category of dealing with this issue was that of the counselor simply being more attentive to his wife. Two of the men who did not tell their wife and one man who did tell his wife indicated how they were more attentive or more affectionate toward their wife. This category is illustrated by the researcher's notes from case 51-51.

He dealt with his sexual attraction by having sex with his wife. He was sexually excited when he went home. He didn't discuss the counseling situation with his

⁸⁷Case 41-71-2.

⁸⁸Case 42-01-2.

wife, but went home and made love to his wife.

Some of the counselors who did not tell their wife how they felt toward the counselee suspected that their wife knew anyway because of indirect or nonverbal communication between the counselor and his wife. This is particularly illustrated in case 42-01-3:

He says it was never mentioned directly, but he thinks his wife was aware of his attraction to the woman. He thinks there was unspoken communication between him and his wife about his feelings to the woman: 'I'm sure there was (such communication); no question about it.'

In the fifth category, we find five of the twenty-five pastors who directly told their wife about their sexual attraction to the counselee. The interview data for those five cases is reported below in order to demonstrate the dynamics which occurred between the counselor and his wife.

He told his wife he had wanted to comfort the counselee 'even physically.' ' . . . even as far as going to bed with her.' His wife raised an eyebrow and said, 'You can do that to me instead.'⁸⁹

He told his wife of his 'strong feelings' for the woman. 'I hurt my wife in it.' The wife and the woman got together and talked, and the woman told the wife of her love for the minister. 'This was a hurtful thing' to the wife.⁹⁰

He had counseled the woman that evening, and after he and his wife had gotten into bed he told her of his sexual attraction to the counselee. 'I can remember more the feeling of that conversation . . . We talked for quite awhile on it. I have more of a memory of the feeling, the good feeling of being able to share this

⁸⁹Case 41-72-2.

⁹⁰Case 42-41.

with my wife and talking it through than I do of any details of exactly what I said. . . . I had nothing to feel guilty about; I hadn't accepted any invitation--implied or otherwise. It had been purely a kind of thing that I could be very open with my wife on and simply say that I had some problems here, but I was working with them and thought I could handle it all right, but I wanted her to know.'

There was no outburst of emotion from his wife, who at that time usually kept her deeper feelings under control. He says it was a rather straightforward conversation. His wife said she was glad he had told her, and his telling her was a deepening of their relationship for them. She expressed concern about how he would handle the matter in the future, or what would he do if she made a pass at him.⁹¹

'We talked about it, I remember that. That's the kind of subject that is upsetting to her.'

He told his wife about the low-cut dress, and 'that it's an attractive thing to me, or she was attractive to me, and that it bothered me.' Those were basically the things he told his wife.⁹²

Early in the counseling the pastor told his wife. He and his wife knew the couple previously, so he went home and said, 'Who do you suppose came in today?' Then he said, 'She really did things to me.' 'What things?' his wife asked. They talked and his wife said, 'Why you dirty old man--at your age!' Then his wife asked, 'Do you have these same feelings with me?' Then they went into detail about that, because 'my wife and I have a very honest relationship.'⁹³

In the sixth and last category, the pastors did not directly tell their wife about the extent of their feelings to the counselee but rather used indirect conversation to suggest what was happening within themselves regarding the counselee. In one case the pastor has told his wife that he

⁹¹Case 50-11.

⁹²Case 50-91.

⁹³Case 51-81.

has hugged his secretary, but he has not really been totally revealing to his wife about how he really feels with his secretary.

He hasn't told his wife he is turned on by the secretary. He has told his wife that occasionally he has hugged the secretary. He has not told his wife how extensive or deep his feelings are toward the secretary.

.
Saying he doesn't want to be sneaky around the counselee, he caught himself with an insight as he said: 'I can reveal my feelings to this gal, but not to my wife.'⁹⁴

Another pastor also reported how he not only withheld information from his wife but also how he found it more difficult to talk with his wife about his feelings.

He didn't level with his wife: 'I told her that this woman had expressed an attraction to me, but I really wasn't totally honest with my attraction to her.' 'I wasn't as open with my wife as I was with her (the counselee).'⁹⁵

The Pastors' Rationale for How They Dealt with Themselves

The pastors were all asked by the interviewer, "Why did you do what you did?" In this section we shall discuss the wide variety of answers the pastors gave for their responses to their own feelings of attraction.

Though many counselors said that their theology was an influence in how they viewed their own feelings, several men said they had not viewed the situation in a theological perspective at all. This fact intrigued one of the

⁹⁴Case 42-52.

⁹⁵Case 42-72.

counselors. "I haven't thought about it theologically; that's interesting."⁹⁶ Other pastors said that their theology had not consciously influenced them in the specific case which they were reporting, though they realized that they had brought to the situation with the counselee a theological framework in which they had made some previous decisions which undoubtedly influenced them though they had not thought of the situation in theological terms.

In over half of the thirty-four instances the counselors were specifically influenced by their theology as they responded to their own feelings of sexual attraction. For some of the pastors their theology essentially prohibited the kind of sexual attraction they were experiencing.

'Again, the spiritual training that I had, or I think the Spirit of God within me reminded me that this kind of thing certainly was taboo as I was concerned if I were to allow it to develop, and so even thinking about it was a sin because the Bible says, "Lust in your heart--you commit adultery," so I found myself asking God to remove this attraction because it would be hampering if it was allowed to exist and grow; it would hamper my own spiritual life. . . .'⁹⁷

The theology of one pastor suggested that in the Church human sexuality is no longer reality. Not only was he personally embarrassed by the strength of his sexual attraction in the counseling session, but he was also embarrassed theologically:

Also, he says he is virtually a gnostic in his belief that in the Kingdom of God, i.e., for him the Church,

⁹⁶Case 50-11.

⁹⁷Case 41-71-2.

sexual distinction is abolished. 'When you discover it is not abolished (as he did with this counselee in his own experience), it's disappointing.' 'You see, to abolish it means to make it impotent. When you realize it is still potent then the relationships that we have here in the parish, in the congregation, and in the Body of Christ cannot be relationships of complete freedom in the sense of license.'

His basic position is that in the Kingdom of God there is neither male nor female, but then laughingly he grudgingly admits, 'but this isn't the Kingdom of God.'⁹⁸

Some pastors were especially influenced by the Commandment not to commit adultery and Jesus' words about lusting in one's heart being in effect an act of adultery.

His theology: 'Mt Sinai in the background, "Thou shalt not commit adultery." I immediately felt guilty, of course.'⁹⁹

He comments on his theology and its influence on him: 'A theology in the sense of Jesus' words about whoever looks on a woman to lust after her has committed adultery with her in his heart. That's some of the root of the guilt. So, at that point the relationship with Jesus and his words definitely affects how I felt about the feeling that I had of attraction to her.'¹⁰⁰

I guess I go back in terms of the biblical thing about adultery and the New Testament thing about lusting in your mind. I take this fairly seriously that this is something not to be done, and also in the back of my mind is the idea of the thought leading to the deed.'¹⁰¹

In contrast to personal theologies which essentially prohibited what the pastor was feeling and experiencing, other pastors spoke of theological viewpoints which basically allowed acceptance of the pastor's reaction to the

⁹⁸Case 50-21.

⁹⁹Case 41-72-1.

¹⁰⁰Case 50-91.

¹⁰¹Case 41-81-1.

counselee.

'I think maybe the freedom that I've experienced with my theology, you know, I think is a uniqueness of our theology that I can accept the feelings as my own, recognize them and also know that I have responsibility toward myself and toward my feelings. I think maybe that kind of perspective that I've got, which I think would be a result of my theology, I think this helps some. I kind of go through this thing without a huge burden of guilt, you know, as though its been a big no, no, no kind of thing, and then come out of it . . . I don't feel especially guilty about it.'¹⁰²

Another pastor linked a change in his theological orientation to his experience in a Gestalt therapy group. He explains it this way:

'This has been a part of my growth, too, as a result of my Gestalt (therapy). Now, because I have sexual feelings toward other women, too, but I have no guilt about this anymore. I used to have a great deal of guilt, but the Gestalt experience helped me to realize again that the sexual function is such a beautiful, and such a part and parcel of man and woman's life, and that God intended it to be this way, and so it's one of the beautiful features of life.'¹⁰³

One pastor especially indicated how his theology is a source of strength for him.

'But most of all, theologically speaking, this would be something that would grieve my savior. And he gives me power, the strength, not to do it. I know if I didn't have his strength and his power working to give me the new life he wants me to have I would be in her bed as quick as possible.'¹⁰⁴

Apart from personal theology, pastors identified other factors which influenced them towards how they

¹⁰²Case 42-71.

¹⁰³Case 51-81.

¹⁰⁴Case 50-21.

regarded their own feelings of attraction. Some of the pastors described a kind of intellectual acceptance of their feelings because of a new understanding they had about human sexuality.

He attributes his acceptance of his own feelings as due in part to his experiences in seminars for pastors where this issue had been discussed. He realized that he wasn't being unfaithful to his wife because he had a few sexual thoughts about some other gal.¹⁰⁵

However, for other counselors their motivation was influenced primarily by their concern because they saw themselves proceeding with the counselee toward a far too intimate involvement. They responded to what they foresaw could happen.

'Partly because of her sexual hunger and partly because of her emotional upset, the two together, created a situation where if we had allowed ourselves, or if I would have allowed the situation to develop by just a little bit of advancing physically, certainly we could have come to the caressing stage, and most probably beyond that to a real sexual experience.'

'And I have the haunting feeling that if my fantasy took me that far (all the way) she would be very receptive to make it reality.'¹⁰⁶

Fidelity to one's wife was also mentioned by some as a motivating factor in how they dealt with themselves. One pastor spoke of how he always deals with the female counselee in terms of his marital and family relationships.

Relates to the kind of pastor he wants to be and the kind of husband he wants to be maintaining his commitment to his wife. His commitment to his wife is one of 'permanence' which involves a value placed upon

¹⁰⁵Case 42-01-3.

¹⁰⁶Case 41-71-1.

fidelity.

Generally speaking, he asserts that his relationship with his wife takes precedence over any other possible relationship. This conviction governs his personal handling of attraction in counseling with a woman. 'In terms of the kind of counseling experience with this person or with other persons, it's placed into that context, that other context, that other familial one.'¹⁰⁷

Another counselor said his marriage is the source of his determination not to become emotionally involved with a counselee.

'So I just have an inner determination that nothing is going to interfere with that (his marriage) relationship. I feel my wife and I have something that is pretty precious as far as I'm concerned . . . so it's just a general framework within which I operate.'¹⁰⁸

For some pastors there was the motivation or the rationale that the attraction was something which they wanted to enjoy. This pleasurable experience was for most of these men an enjoyment from afar in their own thoughts and fantasies, though in one case the pastor's enjoyment of the sexual attraction involved him in an ongoing relationship for several years which included physical intimacy short of sexual intercourse. Enjoyment from afar was the theme for a pastor who realized the counselee's sexual adventures were a side of life he had missed in his strict upbringing:

Speaking for himself he says, 'I think, too, you know, there's a--for people who grow up in a strict tradition--there's always a fascination about illicit behavior.' 'So there's that kind of fascination with

¹⁰⁷Case 42-51.

¹⁰⁸Case 51-61.

this girl.'¹⁰⁹

Another pastor explains his rationale for how he dealt with himself.

'I guess possibly I thought here was a person that I might enjoy in some kind of sexual way from a distance.'¹¹⁰

The pastor who became more deeply involved with the woman described the relationship as being like the experience of Dr. Zhivago in Boris Pasternak's novel. The rationale which he used to convince himself was related to a deprivation he felt regarding his earlier relationships. In a certain sense he reasoned that he had it coming to him, he deserved now what this woman offered. He explains:

'I guess in one sense I felt justified on the basis of the fact that I had denied myself any kind of a free expression of my feelings toward other people, females, for so long, and so I felt that I had enough hurt and anger stamps collected over the years that I would be able to cash them in over a long period of time.'¹¹¹

The Pastors' Rationale for How They Dealt with the Counselee

Each of the counselors was asked why he responded as he did to the counselee as he coped with his sexual attraction to the woman. Because the value framework for this research includes the axiom of reporting the counselor's feelings to the counselee, we shall discuss the ministers' rationales in terms of why they did or did not

¹⁰⁹Case 50-21.

¹¹⁰Case 42-72.

¹¹¹Case 42-41.

reveal their sexual attraction to the woman.

The pastors who did not report their feelings of attraction to the counselee referred to a variety of reasons both for not telling her and for what they did do to cope with what they felt. For one pastor, his reluctance about telling the parishioner was centered around his fear that he could lose his job. He reasoned that if he told her she would tell others, and his job would be in jeopardy.¹¹² Another counselor illustrated the feeling other pastors had, too, that their feelings of sexual attraction were inappropriate to the counseling situation, that such feelings were really an intrusion upon effective counseling.

'The setting (counseling) is for me an attempt to try to be totally and consciously with the other person where the person is. And if there are things that impinge upon me and keep me from trying to be with the person as completely as I possibly can, then I try to set those aside.' He includes among such intrusions both attraction and repulsion.

I asked him what motivates him to 'bracket' the sexual attraction. His reply: 'Possibility of the attraction as an obstacle to being able to hear what the person is saying, or to be able to listen.'¹¹³

And another pastor explained his withholding of his feelings from the counselee as being due to his Rogerian background which views the reporting of the counselor's feelings as intrusive in the process.¹¹⁴

¹¹²Case 41-81-2.

¹¹³Case 42-51.

¹¹⁴Case 42-01-2.

One pastor spoke very directly to his reasoning that the parishioner was sexually available and that if he had reported his feelings of attraction to her she might well have issued an invitation he would have had difficulty resisting.

He says one of his catastrophic expectations is that if he told the girl how attracted he was to her she might actually invite him to have intercourse with her. That is one of his fears. He thinks it would be 50-50 that she would say 'yes' if he reported his feelings to her.¹¹⁵

This reasoning is related closely to the reasoning of another counselor who did not tell the parishioner of his feelings because it would suggest his own availability for intimacy.

He says he didn't tell the counselee of his sexual attraction because he didn't want to encourage that conversation. He also says it would have been uncomfortable for him to have told the counselee of his sexual attraction because ' . . . if you're going to start talking about it, almost implies a willingness to commit yourself to it.'¹¹⁶

And for two other pastors an important reason for not reporting their feelings to the woman was because, even if the pastors were not available for intimacy with the woman, to talk about their feelings of attraction could be misunderstood as an overture for sexual intimacy with the woman.

'So, I was debating with myself whether to bring this up (his sexual attraction) and deal with it because to

¹¹⁵Case 41-81-3.

¹¹⁶Case 50-71.

me it was most obvious and overwhelming at the time. I decided not to because I was afraid she might misunderstand it as a kind of a pitch or something that I was making to her. She could take it as some sort of a romantic pitch, which I didn't want to happen.'¹¹⁷

One reason he wouldn't report his sexual attraction is that it would be awkward and sound like a proposition: 'I'm not sure how she would take this; it would be a little bit awkward to handle--as a proposition kind of thing.'¹¹⁸

Individual pastors reported other reasons for not revealing their feelings that showed some honesty and insight about their rationale for their behavior. For one counselor it was a matter of holding on to his feelings so he could continue to enjoy them. The implication is if he had told her what he felt, that could have changed the feelings he was enjoying.

He suggests that maybe one reason why he hasn't dealt with the issue openly with the woman and gotten it resolved is because he likes the feelings, he enjoys them, and he wanted to hold onto them. He doesn't want to really give them up. This came to him as a kind of insight, saying he hadn't really thought about that.'¹¹⁹

Another pastor acknowledged that he did not report his feelings but instead firmly warned the counselee about her sexual behavior because he in fact was disturbed by his own feelings which had been aroused.

'You know, when you think about it, it might well be that my exhortation to her--I use that word as a New Testament form-critical term--my exhortation to her to

¹¹⁷Case 50-91.

¹¹⁸Case 51-51.

¹¹⁹Case 42-71.

not create stories such as she had created by her activity might well have solved a lot of problems for myself, sort of slapping her on the wrists for making stories that I like to listen to.'

' . . . maybe my exhortation to her was my exhortation to myself.'¹²⁰

Another notable rationale reported by one pastor was his observation that the counselee held him in such high esteem, and she had been repulsed by the attentions of other men to her, that the counseling situation would terminate if she knew he had feelings of sexual attraction to her.

'I feel that I'm still in control of the situation. If I'd expressed my feelings I think the whole thing would have just gone liquid.'

'If I'd told her that I felt she was such a wonderful woman and expressed some of my feelings toward her how I felt, that she would have gone all to pieces.'

'My effectiveness as her counselor would have gone.'

'She (the counselee) thinks I'm God. She says if ever there was a Jesus Christ on earth you're it. Of course I know I'm not.' ' . . . what she's looking for is a deeper spirituality . . . a new life in God.'

'At this time I think she would lose confidence in my ability to help her because in some of the interviews, the counseling sessions that we've had, she has said that other men have been attracted to her and tried to make her, and it's simply turned her off . . . this is completely repulsive to her.'¹²¹

Pastors also indicated they felt a basic awkwardness about the whole matter of their sexual feelings toward the counselee. This awkwardness about telling the

¹²⁰Case 50-21.

¹²¹Case 51-81.

counselee was especially noted by one pastor.

. . . he wanted to wait for the 'right moment' when it would be supportive to the counseling situation and not a changing of the subject. 'But I think that was an excuse.' He thinks he was mainly concerned about what to do if he actually told her. 'I wasn't sure in myself how I would handle that, that if I would come right out and say, "you know I'm really attracted to you physically," and go from there. I wasn't quite sure where I would go from there with that, so I rather simply tried to ignore that, not ignore it, I tried to push it into the background in the counseling situation.'¹²²

In six of the thirty-four instances the pastors told the counselee about the feelings of sexual attraction they had toward the woman. We shall briefly consider each of those situations and the rationale for the pastor telling the woman about his feelings.

In the first instance, Case 41-72-1, the pastor was angry with himself and with the counselee that their attraction had become so strong that she said she wanted him for her husband. He was also afraid that people might find out he " . . . had stepped over the human side by allowing himself to be attracted towards another woman." It was in their last session as he told her they could no longer see each other that he reported his own attraction to her as part of the reason for terminating the counseling relationship. The counselor explains the motivation behind this response to the woman as being due to both his anger and his fear.

¹²²Case 50-11.

In the second instance the pastor had an ongoing intimate relationship with the parishioner for several years, in the course of which he did disclose to her his feelings of attraction for her. His rationale for his involvement in this relationship, which included his rationale for telling her of his feelings, was that such an association with the woman was appropriate within certain limits. His reasoning had several facets to it.

'I felt that there was no question that those feelings (of attraction) had to have some limitations in terms of what I did. The feelings one cannot decide or direct, but the actions certainly had to be limited.'

If it didn't go too far it was a justifiable and somewhat responsible relationship.

I asked him why he didn't have intercourse with the woman. 'Basically, because I feel that adultery is wrong and basically because I never did have it in my mind to do that. I have a strong moral code, and I was never free enough to really just let go at that level. I guess from the moral school (referring to himself) that you can do anything you want to a person, you know, you can fondle, play with, sexually do anything except intercourse, which is ridiculous but that was nevertheless the upbringing. It would be O.K. to play with a person sexually, fondle, but not with the penis. (Laughing lightly) Which is kind of ridiculous.'¹²³

The reasoning of the third pastor was in terms of his relationship with his secretary who had received counseling from him. The counselor in this instance reported his feelings to his secretary because he wanted to be above-board and honest with her, which he saw as the best way to

¹²³Case 42-52.

contain the situation. He acknowledges some ambivalence when he says he flirted with her to get her response and then told her what he was doing in an effort to be honest about the relationship.

'To be true to myself.' Being straight in terms of revealing his feelings. His rationale for revealing his feelings is so he won't be sneaky.

So he won't have to cut off the relationship to survive it.

'There are certainly appropriate ways that one can share warm, strong feelings about the opposite sex outside of your marriage.' Regarding his telling her that he was flirting he says, 'Because I found out in the past if you're not straight with that, then that easily moves on.'

One reason he flirted after the structured counseling was to get her response. He sees that as one reason for why he reported his feelings to her, as a kind of a flirt. The other reason for reporting his feelings to her was a 'desire to be responsible and straight with it.'¹²⁴

For another pastor, the reason for telling the counselee about his feelings of attraction was so she would feel all right about her own feelings of attraction to the pastor which she had told him about. He explains his rationale in these words:

'And I really did want to--wanted her to feel that her attraction to me was really O.K. and one way that I did this is I let her know that I was attracted to her. Once it was out in the open, between her and myself, then I guess I really hoped that maybe we could continue to be very close friends but not let anything destructive happen, not let any thoughts that we may have harbored in our minds about our relationship growing any

¹²⁴Case 42-52.

closer in a sexual way develop.' His further rationale which he put to her was: 'My thought was to her that since we were both Christians, I really felt that we had something going together whereby we could be open and we could talk through our feelings and channel what I thought were pretty human, natural feelings into some kind of positive way.'

He says he thinks she didn't want to go through the frustration of their relationship being no more than just words.¹²⁵

In one instance, the pastor told the woman he felt attracted to her but did not seek physical intimacy with her when the circumstances might have made it possible because he primarily did not want to do something that would ultimately hurt her. This concern for her was more persuasive in limiting his response to her than any other consideration.

'My feelings for her were strong enough and are strong enough that I would not want to do anything to knowingly hurt her. I think that was probably the overriding control on my own emotions at the time, probably more so even than the expectations of my own marriage and of the church situation and the moral value of society, and all these other things' . . . '

'You just don't kick somebody when they're down (referring to the gal), particularly someone that you care very much about.'¹²⁶

Finally, one of the pastors reported his feelings to a counselee who had come to him to clarify the relationship between her and the minister. She had shared with the pastor sometime previously some very intimate details from her life, so the pastor reasoned that since she had been so

¹²⁵Case 42-72.

¹²⁶Case 51-21.

honest he would be honest also. He also explains his theology of Christian community which was also a significant feature of his rationale for telling the woman about his sexual attraction to her.

' . . . the Christian community is built upon relationships which are honest and authentic and open and trusting between persons, so to me my behavior in dealing with this problem with this person would be grounded in that kind of an understanding of Christian community.' His biblical understanding of Christian community is: 'It arises out of and is nurtured by and enriched by the most authentic kind of human relationships that people are able to enter into. The fewer the games that are played, the fewer the dishonest areas, or the fewer unsure areas there are the better the relationship is and ultimately the better the community is.'¹²⁷

In the final analysis, he decided there was really very little risk in telling her, because she had shared her own private material previously with him so he felt he could trust her. "I ultimately decided, what have I got to lose-- nothing."

The Pastors' Rationale for How They Dealt with Their Wives

The counselors were asked to explain their motivation and reasoning for how they dealt with their wife regarding their sexual attraction to the counselee. Out of the thirty-three reported instances of sexual attraction for married pastors--one of the interviewed pastors was engaged--only five of the twenty-four married pastors actually told their wife directly about their feelings of

¹²⁷Case 52-21.

attraction for the counselee. And only one of those five pastors also told the counselee of his feelings, too.¹²⁸

In the case involving the engaged pastor, he simply reported that it would not occur to him to tell his fiancée about his attraction to a parishioner; moreover, his fiancée was on an extended trip at the time so he had had no recent contact with his fiancée during the time he was counseling the parishioner.

In the following discussion we shall consider the rationale of the other pastors with a close look at the reasoning of the five men who did report their feelings about the counselee to their wife. Regarding the men who did not tell their wife, we shall discuss the main categories of reasons which they said determined for them that they would not tell their wife. We shall first examine the reasoning for the response of the men who did not tell their wife or discuss with their wife their attraction to the counselee. As we have noted previously, several of these categories may describe aspects of a single pastor's experience, i.e., he could have more than one reason for his response to the situation.

The researcher has found nine different kinds of reasoning offered by the men who did not tell their wife. The first category is illustrated by the pastor who did not

¹²⁸Case 42-41.

tell his wife about his feelings to the counselee because of his categorical rule of thumb never to discuss any church-related business with his wife.

His general guideline is not to discuss anything of church business with his wife. Many times he won't even say the name of the person who came in. It would be something of breaking the confidentiality of the counselee.¹²⁹

A more frequently reported reasoning was the pastor's fear that his wife would misinterpret the relationship he had with the counselee or misinterpret the nature of his feelings. Pastors explained that they were afraid their wife would see the whole matter as being more significant than the pastor regarded it.

He hadn't told his wife about his sexual attraction because, 'I hadn't grown up that much yet.' 'I didn't know how she would react to that idea.' 'I suppose I was afraid that she would make too much of it, that she would not be able to accept that I had such feelings. I think that is as honest as I can make it.'¹³⁰

This was a special concern for one pastor because the counselee was a central church leader, and church business required that they see each other frequently, a situation the pastor was afraid his wife might not understand if she knew of his feelings toward the woman.

. . . he and this woman 'had a relationship that went beyond just that specific pastoral situation, a relationship in which we saw an awful lot of each other, I guess I was afraid she (his wife) might misinterpret that.'¹³¹

¹²⁹Case 51-51.

¹³⁰Case 42-01-2.

¹³¹Case 50-12.

And another pastor reasoned that his wife would think his attraction to the counselee was a serious problem just by the fact he had broached the subject with her. Since it was not a big issue for him, he did not want to risk his wife seeing it as a crucial issue affecting their marriage.

'I suppose my wife might be resistant to the idea that I could feel something for another woman that was so important to me that I wanted to talk to her about it, and of course there was no such importance to me in that feeling that I would want to talk with my wife about it anyway. If it could have been a casual offhand conversation with nothing made out of it, it might have been possible.' He was leary of raising questions in his wife's mind which need not be there. He didn't want to hide something; he didn't want to open the doors of his wife's imagination and risk misinterpretation on his wife's part.¹³²

In the third category of reasons offered by pastors for not telling their wife we find those counselors who wanted to protect their wife from a fact about themselves as men which they felt their wife would find very upsetting. One pastor was quite aware of being protective toward his wife about this matter.

'Sometimes I feel that I'm overprotective of my wife in some regards. But she has some feelings of insecurity here, and I just don't want to--at least my feeling about it is--I don't want to give her cause to feel any more insecure than what she, for some reason or another, already feels. So I haven't really said, "Hey, this gal really turns me on." She gets a little perturbed once in awhile, you know, if you even look at someone.'¹³³

Another counselor felt he had no choice but to withhold from his wife the truth about his feelings.

¹³²Case 51-71.

¹³³Case 42-71.

'At this point in our relationship I don't see much alternative than to handle things in that way (not tell her) because she would be very threatened.'¹³⁴

Though one pastor thought his wife might be hurt if she knew, still he was not going to take the risk of finding out.

If he told his wife, "I think she would be hurt. I think her self-concept would really suffer." 'I think it would crush her. I don't know. Maybe she sees it as perfectly normal.' 'I'm not about to find out.'¹³⁵

In contrast to the pastors' perceptions that their wife would be upset were the views by other pastors that their wife, for one reason or another, would not want to hear, i.e., would not care to hear how her husband was feeling toward the counselee even if he told her. This is illustrated in one case by a pastor whose marriage is very unsteady.

'I think my wife could care less right now' about his feelings about the other woman.¹³⁶

Another counselor pointed out how he found his secretary to be more interested in his feelings.

'I think my secretary allows me to do that, and my wife would not allow me to do that . . . share my feelings freely and openly. "Gee, my secretary really turns me on".'¹³⁷

Similar feelings were expressed by a minister who does not expect to share this part of himself with his wife.

¹³⁴Case 50-21.

¹³⁵Case 41-81-3.

¹³⁶Case 41-72-3.

¹³⁷Case 42-52.

'For me this represents a part of me that my wife will perhaps never know in any specific way.'

'It is more troubling to her to hear that than it is worth really dealing with, frankly.' He knows this because she has told him that she doesn't like to think about those kinds of things.¹³⁸

Closely related to the categories mentioned above is the fifth category of reasons given by pastors, this category being that of the counselors who spoke of their own fear of their wife's reaction if they did venture to tell her. This was quite vivid for one particular pastor.

He's aware that he purposely did not say any more to his wife than he did. He guesses if he had told his wife it might create jealousy in her where there hasn't been any. 'Maybe I was just scared she would pounce on me.'¹³⁹

Another pastor also mentioned his fear of his wife's reaction.

'I probably didn't tell her (his wife) because I was simply afraid to. In fact I know I was afraid to tell her about it.' 'Fear.' Fear of his wife and her reactions to it, because she has the same conservative training and background that he has. He is sure her reaction would have been that of 'the outraged mate.'¹⁴⁰

A sixth category identifies another feeling state motivating the counselor to avoid telling his wife. One pastor said that he did not tell his wife because of his own shame and guilt for being sexually attracted to the counselee.

'I suppose that the main reason (for not telling his

¹³⁸Case 52-21.

¹³⁹Case 50-81.

¹⁴⁰Case 41-72-1.

wife) was that I was ashamed at having those feelings . . . ' He didn't want to admit to his wife he had had those feelings toward another woman.¹⁴¹

A seventh type of reasoning was the pastor's concern that the marital relationship itself between himself and his wife would be jeopardized if he reported to her his feelings toward another woman. This was especially true for one particular counselor.

'And towards my wife, I don't think it would be beneficial to our relationship to start talking about my fantasizing with other women.'¹⁴²

The eighth type of rationale reported by pastors was that they had generally discussed previously with their wife the issue of being attracted to others, so it was not necessary in the pastor's mind to bring up with his wife the particular instance he was relating to the researcher.

He and his wife already have talked about their professional relationships with persons of the opposite sex, and he felt his wife knew that he would naturally, if he were a man, be attracted to the woman.

'My wife has been aware, particularly in terms of working out our own professional roles as well as our relationship with one another, that she's in situations of contact with males her own age and I'm in contact continually with females my own age, that physical attraction and more than physical attraction in terms of the real kind of feelings that you have for one another is a fact of life we both have to deal with.'

He didn't speak to his wife about his attraction to the counselee because 'my wife knew that, because she knows the person and the person is attractive, and she would know that I would be attracted to that person, but we

¹⁴¹Case 42-01-1.

¹⁴²Case 41-81-2.

didn't need to talk about it.¹⁴³

Finally, the last type of reasoning offered by pastors included various explanations which showed that the very nature and structure of the pastor's marriage did not allow for the intimate sharing which would be required if the pastor were to discuss his relationship with a counselee. For example, a pastor who reported spending several hours with the counselee in one session explained that he did not tell his wife about his feelings for the counselee because in the scheduling of his and his wife's lives they do not have much time for conversation.¹⁴⁴ For another pastor's marriage the trust level did not extend to the revealing of sexual attraction to others outside the marriage.

His operating procedure has been just to tell his wife where he is at and who he is with. She doesn't ask any questions, and he doesn't give her any more information. He says they have a trusting relationship, but it would not include being able to talk about sexual attraction. His wife recognizes his attraction generally to women, but it isn't a subject they discuss.¹⁴⁵

And another pastor specifically identified the lack of intimacy in his marriage as the reason he and his wife did not talk about his relationship with the counselee.

Though he sees where it could be good for him and his wife to discuss it, he says it would be very difficult for both of them to do and therefore, 'just not worth

¹⁴³Case 42-51.

¹⁴⁴Case 51-21.

¹⁴⁵Case 51-41.

it.' 'It points to a lack of intimacy in the marriage. We don't have that kind of intimacy.'¹⁴⁶

As we pointed out earlier, in only five of thirty-three instances did the counselor tell his wife in a direct fashion about his feelings toward the counselee. We shall now briefly consider each of those instances and the circumstances involved in the pastor revealing his feelings to his wife.

In the first instance the pastor had experienced a desire to comfort sexually a teenage girl who was undergoing a great deal of personal distress. The pastor had felt guilty about other occasions when he had had sexual feelings about a counselee, but in this situation his feelings arose out of a fatherly caring for the girl, and he was not reluctant to tell his wife about that. He explained his own rationale to the researcher for revealing his experience to his wife.

Guilt wasn't an obstacle this time. He told his wife because he didn't feel guilty about it. 'I think I was even possibly proud of the fact that I wanted it that way (with the counselee).'147

Another pastor recognized he may have had several motives for telling his wife. They seemed to include both a reporting to mother and a desire to hurt mother.

'I don't know why I told her (his wife), except to go home to mother and that kind of thing.' 'To hurt her

¹⁴⁶Case 50-72.

¹⁴⁷Case 41-72-2.

maybe.' 'To help tell her to shape up, maybe.'¹⁴⁸

In two cases where the pastor told his wife, the pastors saw the reporting of their experience to their wife as a way to facilitate and deepen the relationship with their wife. Other reasons, such as self-discipline, were also associated with this basic rationale that such sharing would enhance the pastor's marriage.

'I think this was something that I very deliberately did, too. I saw it as an opportunity to reinforce an openness between my wife and I that we were working on. (A couple of sentences intervene about how they had earlier found it hard to share on a feeling level.) I looked at this as an opportunity to say to my wife rather directly, "I want to be very open with you"--no secrets kind of thing.'

He wasn't sure what the counselee might say to his wife in the future, so he was motivated for one thing to tell his wife so she would have the straight story from him before she might hear something different from the counselee.

'But I think as far as sharing it with my wife, I think that was maybe one way in which I was trying to exert a self-discipline on myself, simply the feeling that if I could be, if I could share this with another person with whom it could remain confidential and that I trusted, that that would help me maintain control in future situations, because now it's something that I--if I would ever be tempted to move in another direction with this woman I would have my wife as kind of a control. She would be from this point on interested, "Well how are things going with so-and so?"'¹⁴⁹

'With my wife, for one thing it was good to have someone to talk with; for another it's vitally important to me that our relationship stays intact and that she realizes as much as possible what's going on in me, and that I know as much as possible what's going on in her.'

(He apparently told his wife in order to be accepted

¹⁴⁸Case 42-41.

¹⁴⁹Case 50-11.

for his humanity.) 'There's some Gospel in that for me, that the human being and woman that I'm closest to can accept me as a man with attractions for other people-- other women besides her. I feel guilty about that when I feel that kind of attraction strongly . . .'¹⁵⁰

Finally, in the last instance, the pastor's talk with his wife about the counselee was seen by the pastor as an aspect of the rebuilding of their marriage.

One reason he told his wife was because both knew the woman. Secondly, he and his wife are at a new stage in their marriage because their kids have left home now and it is now just the two of them again. He describes it as a 'much more mature' relationship. So as part of this, they've been talking together on different occasions about the meaning of sex at their age for them. So that helped facilitate him commenting on the ways the counselee looked attractive to him.¹⁵¹

Consequences for the Pastors

The pastors were asked to evaluate their coping in terms of the consequences resulting from the way they dealt with themselves, with the counselee and with their wife. In many cases the pastors' responses to the researcher were not entirely evaluative or very informative. The foregoing discussion is based on the resources which really offered a significant evaluation.

The counselors saw far more positive results for themselves than negative consequences. The most frequently mentioned positive benefit was the pastor's own discovery of new information about how he functions sexually in relation to women. This positive learning experience for the

¹⁵⁰Case 50-91.

¹⁵¹Case 51-81.

pastor regarding his relating to women was reported for eleven or virtually one-third of the thirty-four instances. The illustrative excerpts below show how the pastors learned from their experience with the counselee.

'I'm quite sure my whole ministry has been affected by this experience, because I'm quite sure that in succeeding years the memory of it has strengthened me in terms of other counseling experiences. If nothing else it made me acutely aware and has yet that I'm human and susceptible to many things that otherwise I might have felt immune to. It has always made me react amusingly to ministers who, in my opinion, self-righteously claim that they never have any problem in that respect. I've always felt if they are going to be 100% honest, if they haven't had any problems they haven't had any experiences of counseling.'¹⁵²

'Positive I can tell you very fast. I learned how inadequate I was in that particular area of the ministry in counseling.'¹⁵³

'Since my feelings with her, I'm more in tune to how easy people fall into affairs. I'm more sensitive, or I appreciate that at a deeper level than I did before, because of my own attraction, how easy it would be to escape from the problems my wife and I were having . . .'¹⁵⁴

Among the few reported negative results from their experiences, pastors identified negative left-over feelings which they had in some instances. One pastor said he "felt terrible about the whole thing" after he had to terminate the relationship with the counselee because he felt their emotional involvement with each other had to end.¹⁵⁵ Another counselor felt negative about keeping his feelings

¹⁵²Case 41-71-1.

¹⁵³Case 41-72-1.

¹⁵⁴Case 50-81.

¹⁵⁵Case 41-72-1.

to himself and not telling the counselee. He explains:

"The negative I think was simply that I lived with a certain tension and uneasiness in myself that I could have avoided."¹⁵⁶ And a pastor who saw many positive aspects to his ongoing relationship to a counselee for several years also evaluated the experience as being a means for him to avoid his own personal growth and maturity:

Negatively for him it was 'using a crutch instead of a self-discovery of who I am, my powers and my person. It was delaying that, even though it primed it, to help me to look at it, it delayed it, it didn't bring me ultimate fulfillment.'¹⁵⁷

Consequences for the Counselees

The pastors were asked to evaluate the consequences of telling or not reporting to the counselee their sexual attraction for her. In more than two-thirds of the instances the pastors did not identify either positive or negative results for the counselee which were linked to how they handled their sexual attraction. Of those who could make such an evaluation, those who did not tell the counselee saw both positive and negative consequences for the counselee. We shall refer to some of the excerpts which will illustrate how the counselors evaluated the counseling situation.

Several pastors saw positive benefits because they did not report their feelings to the counselee. One pastor

¹⁵⁶Case 50-11.

¹⁵⁷Case 42-41.

had had catastrophic expectations in two instances about either losing his job or having the counselee invite him to have sex if he had reported his feelings. Since he kept his feelings to himself, he concluded he had successfully avoided those expectations, so he regarded those consequences as "excellently positive," as he put it.¹⁵⁸ Another pastor reflected a similar evaluation that his withholding of his feelings, and the manner in which he secretly enjoyed his feelings about the woman, had the positive result that none of his contacts with her family were jeopardized.¹⁵⁹ And in two instances where the counselees had previously had relationships with men in which sexuality troubled the woman, the two pastors felt their withholding of reporting their sexual feelings to the counselee helped to maintain a relationship the counselee could feel more comfortable with.¹⁶⁰

He thinks it helped the counselee to establish a relationship in which the sexual attractiveness did not take priority. 'Whereas, in most of her relationships with other males it has been more supercharged with the sexual connotations.'¹⁶¹

Two counselors who did not tell the counselee about their feelings of attraction reported some possible negative consequences. One remembered how uncomfortable he was feeling about his attraction during the counseling session. He went on to say that the counselee might have left the

¹⁵⁸Cases 41-81-2, 41-81-3.

¹⁵⁹Case 51-71.

¹⁶⁰Cases 51-81, 42-51.

¹⁶¹Case 42-51.

session feeling uncomfortable because of his own discomfort which she could have sensed. If that was the case, he thought she might not want to return for any further help from the pastor.¹⁶² The second counselor described how he handled his anxiety about being sexually aroused by giving the woman a warning about her promiscuous activity. The pastor wondered after the interview whether his pastoral rebuke discouraged the woman from ever returning to him for help. The pastor's own conclusion about the matter was that the counselee heard his censoring of her more clearly than she recognized the patience and acceptance he was trying to show.¹⁶³

Now we shall consider the evaluations of pastors who did report to the counselee their sexual attraction to her. Two pastors saw distinctly positive results because they were outspoken about their feelings toward the counselee. In one case at the conclusion of a counseling session the counselee told the counselor about her strong, affectionate feelings for him, and he told her of his attraction for her. The pastor concluded that such honesty on his part had the effect of showing her he was very human and she was very attractive, which he thought would be helpful for her to realize.¹⁶⁴ In the second case the pastor

¹⁶²Case 42-61.

¹⁶³Case 50-21.

¹⁶⁴Case 51-21.

pointed out that he and the woman, a leader in the congregation, have a much deeper and much more effective working relationship because he could be honest with her about his feelings of sexual attraction to her.¹⁶⁵

Two other pastors who told the counselee about their attraction to them saw significant negative results from their association with the woman. In one case, where the pastor and the parishioner had a relationship of mutual attraction to each other for several years, the pastor realized that he had only helped the woman to avoid the marital crisis between her and her husband.

Negatively, for the counselee, in his more somber moments he (the pastor) realized the relationship he had with her was just keeping away the 'day of judgment' between her and her husband. She avoided facing her own poor marital relationship by being involved with the minister.¹⁶⁶

And in the second case, the pastor readily acknowledged his attraction for the counselee when she told him of hers for him. He suggested they have some interviews in order to talk about their relationship, but there were only a few such sessions and the pastor concluded they did not accomplish a lot.¹⁶⁷

Consequences for the Pastors' Marriage

As noted previously, the invitation to the pastors

¹⁶⁵Case 52-21.

¹⁶⁶Case 42-41.

¹⁶⁷Case 42-72.

to give an evaluation of the results of their work with the counselee brought, in many cases, quite uninformative evaluations. Likewise, the same was true as the pastors were asked to evaluate what happened to their marriage as they dealt with their wife about the counselee. Below, we shall discuss the evaluations which were informative, viewing them in terms of whether the pastor did or did not tell his wife about his sexual attraction to the counselee.

Beginning with those pastors who did not tell their wife, five offered a mainly positive evaluation of the effects upon their marriage. One counselor saw it as positive that because he did not tell his wife she retained a friendly interest in the counselee when she visited the pastor's home.¹⁶⁸ In another instance the pastor thought there had been some reaffirmation for his wife in that the issue did not become a threat to their marriage and that his wife was aware the situation was not being exploited by her husband.¹⁶⁹ It was a positive result for one man that by virtue of his not telling his wife she did not become upset or troubled over it.¹⁷⁰ In one case, the pastor found it very positive that in the moment of choice he opted for his wife.

'It's been positive because it enabled me to--in the moment when I felt like I was faced with a choice, I felt like I chose what I had with my wife over what I

¹⁶⁸Case 42-01-2. ¹⁶⁹Case 42-51.

¹⁷⁰Case 42-51.

might have had then, and it felt good after many years of marriage to say "Yes, that's the choice I still ~~make~~ make." So I think it gave me a deeper appreciation for what I have and a warmer feeling for my wife, which perhaps had gone untended.¹⁷¹

And of course the pastor who took his sexual arousal home with him and seduced his wife after the counseling session found that to be a positive consequence for his marriage!¹⁷²

In two other cases, men who also did not tell their wife found both positive and negative results in their marriage. One of the pastors pointed out that despite the fact his marriage was not threatened by his feelings for the counselee, still the negative aspect was that he and his wife never verbalized their implied understanding about the matter. The pastor summed it up saying, "I think it was not a positive thing that I hadn't grown to the point where I could talk it over directly with my wife."¹⁷³ The other counselor identifies his attraction to his secretary as a positive kind of red light warning him that he is not interesting enough in his marriage. The negative consequence for him is that because he does not share this with his wife he feels sneaky about his relationship with his secretary.¹⁷⁴

Another two ministers who did not tell their wives had mainly a negative assessment of the effects upon their

¹⁷¹Case 51-21.

¹⁷²Case 51-51.

¹⁷³Case 42-01-3.

¹⁷⁴Case 42-52.

marriage. One of the counselors explained it as a resulting frustration over lack of communication.

'I wish the relationship between my wife and I were such that I could feel confident that I could discuss something like this with her without my feeling that it would upset her and give her more muscle spasms in her back than she already has.'¹⁷⁵

And the other pastor saw the only effect upon his marriage as being in some guilt he is aware of.

'If there would be any negative consequences, it would be only on my part that it is something I never discussed with her. And there is probably some guilt involved in that.'¹⁷⁶

Now we may consider the evaluations of four pastors who did tell their wives how they felt toward the counselee. Only one of those pastors felt there had been a positive effect and no negative results, and that was in how his wife regarded him for his feelings toward a distressed teenager. "I think my wife even respected me in a begrudging sort of way."¹⁷⁷ However, the other three counselors reported both positive and negative effects on their marriage. One man told his wife he needed a more playful partner, and she did make some changes in that direction. But the negative effect of his association with the counselee was that he continued to avoid his full responsibility to his marriage.¹⁷⁸ For another pastor the positive and neg-

¹⁷⁵Case 42-71.

¹⁷⁶Case 50-12.

¹⁷⁷Case 41-72-2.

¹⁷⁸Case 42-41.

negative results were that he and his wife enjoyed the openness in being able to talk together about his relationship with the counselee, but now his wife is upset and troubled about the fact he is attracted to the counselee.¹⁷⁹

Another pastor reported a very similar experience which combined both the positive and the negative results to his marriage. On the positive side for him he appreciates more, certain of his wife's characteristics which the counselee does not have, and since talking to his wife about his sexual attraction to the counselee his wife has become more sexually attentive to him. However, on the negative side, according to the pastor, is the possibility he has told his wife too much because she has said it was not highly improbable for him to leave her for the counselee. He explained his concern: "So I had planted insecurity here, I think. If I had just not been quite as free, it probably would have been healthier for her."¹⁸⁰

The Pastor's Feelings about the Whole Experience

The seventh general question which the researcher asked was for the counselor's evaluation of how he felt about how he handled the whole counseling situation in terms of himself, the counselee and his wife. This question did not ask the pastor to evaluate results of the situation but rather to evaluate how he handled the matter with the three

¹⁷⁹Case 50-91.

¹⁸⁰Case 51-81.

principle persons involved, i.e., himself, the counselee and his wife (in one case a fiancée).

It is notable that in only one instance out of thirty-four did the counselor report his sexual attraction to both the counselee and his wife.¹⁸¹ In that case the minister's relationship with the counselee extended over a period of several years and he said he knew what it was to love two women at the same time, the counselee and his wife. His evaluation of the whole experience and how he dealt with it was:

'I'm glad I did it.' 'I feel I gained more insight and more value, learning more about what love really is, to give and to receive, to know how to express oneself, to discern the difference between manipulation and actualization. I can't ever say that I'd not do it again if it happened.'¹⁸²

Of the five instances where the pastor told the counselee of his feelings but not his wife, three felt less than good about how they had handled some aspect of the situation. One pastor said he felt terrible about the whole situation:

'How could I have presumed to go into counseling that woman with as little as I knew then both the workings of the human spirit and the human mind and trying to help her from the point of view of a practical marriage counselor instead of really trying to help her from the point where I was trained which was the Word of God?' 'Today I wouldn't touch the thing with a ten foot pole (this particular case), because I just realize I don't have the background or the training for such a thing.'¹⁸³

¹⁸¹Case 42-41.

¹⁸²Case 42-41.

¹⁸³Case 41-72-1.

The second pastor, who told his secretary of his attraction, feels disappointment with himself that he is putting off dealing with the issue and resolving his feelings toward her. Though he feels confident about being able to handle the situation, he's aware he is enjoying being "loved and responded to by another woman," which is something he does not want to let go of.¹⁸⁴ The third pastor acknowledged his attraction when the counselee told him of her feelings for him. He then proposed some counseling interviews for the purpose of talking about their mutual attraction. Though he could identify with the kinds of feelings she was dealing with, he has reservations about his motivation in proposing the counseling sessions.

'I really had a difficult time, as I look back on it, filtering through my real feelings. I wasn't sure whether I was idealistic as I thought I was in trying to help her and help me. Whether maybe I wanted just to use that counseling idea as a way to continue to be with her.'¹⁸⁵

In four instances did a counselor tell only his wife and not the counselee of his attraction to the counselee. In only one of those four instances did the pastor report any reservations at all about how he had handled the situation. That one pastor felt there might have been some benefit in the counseling process if he had also revealed his attraction to the counselee.

¹⁸⁴Case 42-52.

¹⁸⁵Case 42-72.

'Basically, I feel pretty good about it with the exception of my unsureness about whether I really adequately dealt with her (the counselee), shared myself with her, as much as would have been the wisest course to do.'¹⁸⁶

As pointed out earlier, the first five interviews conducted by the researcher offered an accounting of more than one instance of their attraction to a counselee. One of those pastors in one instance told his feelings only to the counselee and in a subsequent instance he told his feelings only to his wife.¹⁸⁷ It is noteworthy that in the earlier instance he felt terrible about how it developed, and in the later experience, in which he told only his wife about his feelings, he felt good about how he had handled the situation.

In twenty-four of the thirty-four reported instances the pastor did not reveal his attraction to either the counselee or his wife or fiancée. Those twenty-four cases represent sixteen of the twenty-five interviewed pastors. And in seventeen of those twenty-four instances the pastors basically had no reservations about how they handled the whole counseling situation. That is, in one-half of the total reported cases the counselor told none of the principle persons involved about his sexual attraction and he felt good about how he had handled the whole matter. Those seventeen cases represent nine of the twenty-five interviewed pastors who felt good about the experience with the

¹⁸⁶Case 50-91. ¹⁸⁷Cases 41-72-1, 41-72-2.

counselee and had kept their feelings to themselves.

However, seven other counselors who also had not revealed their feelings to anyone, had some reservations about how they had handled the situation. One of the men explained that he still feels in "limbo" because the situation is not resolved and when he is with the woman he is still conscious of his feelings of attraction toward her.¹⁸⁸ And in another case the pastor had regrets that he had never told the parishioner of his feelings toward her and some guilt about having not told his wife.¹⁸⁹

The Pastors' Outside Consultation

The intent of the eighth general question was to determine if the pastor had used any other persons as a resource with whom he could discuss his relationship to the counselee. Out of the thirty-four reported cases only six pastors discussed six of the counseling situations and their sexual attraction with another person or a group. This is in contrast to four other pastors involving five cases who talked about the case with another counselor but did not discuss their sexual attraction to the counselee. But in the cases of the six pastors who did talk about their sexual attraction with someone else, five of the six pastors talked with a fellow pastor or a group of pastors. Thus, a survey of all the interviews shows that nineteen

¹⁸⁸Case 42-71.

¹⁸⁹Case 50-12.

of the twenty-five pastors involving twenty-eight cases did not consult with any outside persons regarding their sexual attraction to the counselee.

A number of pastors pointed out that they did not discuss the matter with anyone else because they felt no need to.

The researcher is the only person he has discussed the situation with. His reason for not discussing it with anyone else is that: 'I don't really feel it's (his sexual attraction) unique, at least for me; it's not a burden I carry or anything.'¹⁹⁰

He's discussed it with no one else but the researcher and, he adds, hardly with himself. Why hasn't he?: 'It wasn't important.'¹⁹¹

On the other hand it is notable that two pastors had as a resource a group of fellow ministers whom they trusted and to whom they brought the matter of their sexual attraction to the counselee. In one case the pastor meets weekly with the group of ministers and they know each other well enough to talk intimately about their concerns.¹⁹² And the other pastor took the matter to a group of ministers engaged in Gestalt therapy, and the pastor used the group setting for working on his feelings toward the counselee.

Two counselors indicated a discussion with another person about their sexual attraction was prohibited for them because of the isolation they feel from people they

¹⁹⁰Case 51-51.

¹⁹¹Case 51-71.

¹⁹²Case 50-71.

might be able to trust. Their own words point out how they see their circumstances as pastors and as counselors.

He hasn't discussed this counseling situation with anyone else but his wife. Why? Because he hasn't any real close friends whom he would trust with it. He has friends, but none he would trust with this. The Gestalt group he was in he would share it, if he had the chance. 'But there isn't a person in my immediate touch here right now that I would share that with.' 'I'm a very lonely person.'¹⁹³

The other minister spoke not only of his isolation from people he can trust but also referred to how such isolation may lead him to worry about feelings of sexual attraction that seem abnormal to him.

How isolated are you from others for the possibilities of talking about this kind of a situation? 'I'd say right now pretty isolated. I don't know if I would want to take the risk of say bringing this up as a topic for a group session or in a group of friends. There might be one or two people that I might venture forth with if it becomes an overriding kind of a thing, but I'm not ready to take the first step in a group situation (with other ministers).'

Does your isolation and not telling anyone cause you to feel there is something abnormal about your feeling? 'Partly. I would say my feelings are more that this is normal than abnormal, but maybe if I dwell on one situation I might start to thinking "Well, maybe this is abnormal." But I think overall I feel this is normal, but there is that margin of error, or whatever, that I feel maybe it is not.' 'If I think it is abnormal, it makes me uncomfortable.'¹⁹⁴

Limits Set by the Pastor

The ninth general question put to the counselors by the researcher concerned the limits which the counselor set

¹⁹³Case 51-81.

¹⁹⁴Case 41-81-3.

in order to define his relationship to the counselee or parishioner. The intent of this question was not to determine how many pastors adhere strictly to a certain length of time, e.g., fifty minutes, for counseling interviews, but rather to determine the extent to which the pastor exercised his own initiative in setting any limits with a counselee toward whom he felt a sexual attraction. We also will not make any distinction about whether the counselor announced ahead of time how long the counseling session would be or whether he simply announced at the end of a session that it was time to quit. The issue is rather the degree to which the pastor took any initiative in stating or setting limits upon how he and the counselee related to each other.

An examination of the taped interviews showed that in twelve of the thirty-four instances twelve of the twenty-five pastors reported taking the initiative for ending the counseling sessions with the woman they were sexually attracted to. This was accomplished by one pastor who told the woman before the counseling began that he had an hour for their counseling together, that an hour would be long enough, and that it would be well then to reflect upon what they had discussed and to talk later. His operating assumption was that an hour was adequate and that nothing is accomplished by talking longer.¹⁹⁵ And in another situation

¹⁹⁵Case 50-72.

a different pastor has an arrangement with his secretary whereby she buzzes his phone when the counselee has been in his office for fifty minutes, and then the pastor takes a few minutes to terminate the session.¹⁹⁶

Besides the twelve instances noted above, there were seven other cases where the pastors seemed to rely upon their schedule or other appointments and demands upon their time instead of directly ending the counseling sessions themselves. One counselor explained that he does not set an explicit time limit to their sessions, but rather the appointment is set for 4:00 p.m. so the dinner hour will limit the interview. Thus, as the pastor identified it, "It's kind of self-limiting."¹⁹⁷ Another pastor also explained how other scheduled commitments were the only limits to the length of time he spent with the woman.

'I don't think I'm really aware of limits. I just enjoy talking to her.' A good deal of the time he will talk with her as long as she has wanted to. A few times he has said he couldn't talk any longer because of other things he had to get done.¹⁹⁸

In still another seven of the thirty-four instances, the pastors did not mention any limits at all which they set to the counseling relationship. One pastor explained how he feels about setting limits to the length of counseling sessions and how that worked in the case he was describing:

¹⁹⁶Case 51-81.

¹⁹⁷Case 51-41.

¹⁹⁸Case 41-73-2.

'I guess the professionals do set a limit, but I haven't not. I find it would be almost cruel with some of my people to set a limit to how long they can talk.'

So the counselee in this case ended the interviews saying, 'Well, this is all for now, Pastor.'¹⁹⁹

Among those pastors who identified ways in which they did set limits we find a variety of means utilized by counselors for maintaining the relationship within certain limits. Actually stopping the counseling relationship with the woman or making a referral to another counselor set a very permanent limit upon the pastor's relationship to the counselee. Another way to limit the relationship with the counselee was reported by pastors who refused to engage in long telephone calls with the woman. Being sure to sit behind a desk was a technique reported by one pastor, and other pastors avoided sexual topics by either discouraging the woman from talking about other than religious matters or refraining from making any references himself to his own feelings of sexual attraction. Some pastors made a point to limit the actual counseling sessions to a specified frequency, such as once a week, and other men spoke of a personal, inner restriction they had resolved to themselves about limits to which they would express their attraction to the woman, such as limiting their physical contact or touching.

For the man who was attracted to his secretary, he

¹⁹⁹Case 41-72-2.

first set very specific limits to the appointment times when she would see him for counseling. It was after she had ended her counseling that some limits were difficult to maintain because of their frequent contact in the church office. Therefore, the pastor set his own personal limit not to discuss with the secretary their relationship and to contain it by what the pastor termed "benign neglect." He offered this explanation of how he deals with his secretary now.

When she originally came in about her family problem he carefully structured the counseling sessions, limiting them to one hour, once a week, and started with 'her husband's permission.' 'Then later on that kind of terminated (formal counseling) . . . then every once in awhile she'd slip in and talk a little bit . . . more informal, which confused, I think, the relationship there.'

He comments on how hard it is to structure the relationship with his secretary who is there in the office five mornings a week. 'You have some built-in structure in terms you have to get your work done.' Their talk-time is held pretty much to the coffee break and not allowed to go on for an hour. He follows the principle of 'benign neglect' by not dwelling on the relationship in conversation with her or fantasy when he's alone.²⁰⁰

One pastor told of how his interviews with the woman were about an hour and forty-five minutes in length and always determined by how much time she had available for seeing him. He suggests his failure to set any time limits was related to his false-confidence.

'I was so cocksure in myself, I don't think I set any

²⁰⁰Case 42-52.

limits when I started with her.' In fact he was elated that this educated, gifted, wonderful musician and financially well-off woman would ask for his help. 'I had blown up as big as a dirigible.'²⁰¹

Another counselor attributed his reluctance to end a counseling session to his lack of courage with the woman.

'But I am aware that this (session) lasted longer than it should have. I was not aware that it lasted that long because I felt involved with her or emotional towards her as much as--I guess I didn't have enough guts to say "Hey, that's enough for today."'²⁰²

For one minister there was a realization that he would want to handle the counseling situation with the woman differently in the future.

He says there are no limits he has set on how long he sees her or how frequently he sees her. The night he went to her house was open-ended for him with respect to time . . . 'I remember the feeling I had was I'm just going in there and take off my shoes and flop down on the floor and listen to whatever she has to say.' He says he wouldn't set himself up in that same situation with her as he did, going over to her home at night and no one else but they, and preparing to stay till she was through talking, etc. He wouldn't again. ' . . . probably for fear that those strong feelings might be aroused again and I wouldn't be able to deal with them.'²⁰³

The Pastor's Marriage in Relation to the Counseling Situation

The final general area which pastors were questioned about concerned their marital relationship during their association with the counselee and the ways the pastors

²⁰¹Case 41-72-1.

²⁰²Case 50-81.

²⁰³Case 51-21.

perceived their marriage and the counseling situation to be affecting each other. We note that in this area we are discussing the marriages of only twenty-four pastors because one of the men interviewed was not married.

In twenty-nine of the thirty-three reported instances the pastors told the researcher that their attraction to the woman was unrelated to any marital dissatisfaction felt by them. In those twenty-nine instances several of the pastors reported quite good or satisfactory relationships with their wife, while other pastors told of deficiencies they felt in their marriage. But despite those deficiencies, even if everything would have been all right, those pastors said they would have been attracted to the counselee anyway in those twenty-nine cases. Thus in the vast majority of the cases reported by the pastors, the sexual attraction they experienced was seen by them to be first of all due to the dynamics within the counseling situation with little if anything to do, according to the counselors, with their relationship with their wife.

'Even if I was having the best of relationships with my wife maybe I'd still be attracted to this woman, I don't know, good possibility.'²⁰⁴

Relationship with wife: 'It was good.' 'In the last year our marriage has grown a great deal . . . our sexual relationship by all means has been the best in the last year . . .' He wasn't running away from a bad situation at home. The reason he was attracted to the counselee wasn't his marital relationship, but rather

²⁰⁴Case 41-72-3.

'The thing I would have to go back to would be the physical characteristics of the woman or any woman that are just attractive.'²⁰⁵

'I would be sexually aroused again regardless of the marital situation.'²⁰⁶

'I really think she would have been--dressed the way she was, etc.--she would have been attractive no matter what kind of state of sexual satisfaction I was in at the time.'²⁰⁷

However, of those twenty-nine instances where the pastor felt he would have been attracted to the woman no matter how satisfied he was with his own marriage, six of those men did see their unsatisfactory marriage as a factor in six instances. Altogether, nine of the twenty-four pastors in nine cases attributed their response to the counselee as due partly, at least, to some area of their marriage they were unhappy about.

'My attraction to this person (parishioner) may be enhanced by the kind of person that my wife is not . . .'
'My attraction is at that point where she's a kind of neat, open, initiating type person, and my wife is not.'
'A woman is someone to me who hears better than men do, maybe, and who can minister to me through listening.'

'You need to give and you need to receive, that's the way I feel, and I can give, but I need to receive. And my wife, I realize, doesn't have to be the one that has to give me all that I need. Somebody else can do it, and that's great.'²⁰⁸

(The minister's outdated marital relationship.) 'When I was married, I think that my contract . . . was that I needed a woman who would be faithful, a virgin, righteous, good housekeeper, someone I could trust. And at this point I wasn't sure who I was. I was a very unsure

²⁰⁵Case 41-81-1.

²⁰⁶Case 50-21.

²⁰⁷Case 50-91.

²⁰⁸Case 41-73-2.

person, little confidence, needed strokes--positive to keep going, hated to be criticized. So I married my wife, and she gave me all those security things, security blankets, and after I was married for ten years I discovered that, while our contract had been made, it was lapsing and my need was different. My need ten years later was for much more affection, sexuality, much more openness sexually in our relationship and affirmation which my wife wasn't either able or willing to give. So as far as fulfillment there, I think fulfillment came by having that experience (with the parishioner).²⁰⁹

The sexual aspect of their marriage, however, isn't what he wishes it would be. Speaking of that sexual dissatisfaction he has about his marriage he says, 'And I'm conscious of that for me being part of the temptation with this woman, or really with any other woman, you know, wondering if somewhere it might not be better than what I have with my wife. I'm conscious of that.'²¹⁰

And in one case the pastor felt sexually attracted to the woman when she embraced him.

Speaking of any connection between his marital relationship and his relationship to this particular counselee he says, 'Well, I enjoy hugging women, and I don't get enough physical caressing, hugging from my wife and so there is that relationship.' That's the only connection he sees between his marriage and his relationship to the counselee.²¹¹

Only seven ministers in seven instances saw that their attraction to the counselee had any effect at all upon their marital relationship. The effect in one case was quite immediate; the pastor went home and made love to his wife.²¹² And another pastor also noted he was more responsive to his wife, though he was not sure about his

²⁰⁹Case 42-41.

²¹⁰Case 42-71.

²¹¹Case 51-41.

²¹²Case 51-51.

motivation.

'If anything, I think the sexual arousal the counselee caused in me perhaps made me a little more attentive to my wife. I don't know whether it was the sexual part or whether it was the guilt.'²¹³

And in another instance the pastor's attraction to the counselee was perhaps an unusual influence as it served the purpose of being a part of the process for the pastor and his wife growing closer together. This was possible when the pastor told his wife how he felt when he was with the counselee. The pastor explained it this way.

In the early part of their marriage it took a rather deliberate effort on their part to go beyond a superficial relationship, but at the time of the counseling situation he says they were just beginning to put things back together in their relationship. 'And I think that's where my sharing with her kind of helped tie into that, too. It was just one more piece in the whole thing that said, "Hey, we're getting more stable and back together. Here's one more thing now that we can share on this."'²¹⁴

However, in at least one case the effect upon the pastor's marriage was intrusive for him as he had occasional thoughts about the other woman when he was having sexual intercourse with his wife.²¹⁵

Finally, eight or one-third of the twenty-four married pastors volunteered comments to the effect that their satisfactory marriage either did help them or they feel a satisfactory marriage would have helped them cope

²¹³Case 41-72-1.

²¹⁴Case 50-11.

²¹⁵Case 41-71-3.

successfully with their relationship to the counselee.

'I feel I was able to accept my feelings better because of my relationship with my wife.' He feels that due to his feeling more secure in a marriage which by this time was three or four years along it was easier for him to accept his feelings.²¹⁶

'I really believe that I'm capable of handling potentially sexually laden difficulties largely because I have a very sexual, attractive relationship with my wife. If that relationship was not strong, fulfilling, satisfying, healthy, etc., then I would find it very difficult I am sure because of the kind of intimate relationships that you have in a counseling experience.' 'If it was an unhappy relationship at home, and unfulfilling and unattractive, hassle, etc., then I would find it far more difficult to bracket potentially very attractive situations.'²¹⁷

He says if his marriage were without any problems he would feel more confident in dealing with his parishioner: 'If everything was going (great at home) it would help me to handle it, I think, much better.' ' . . . some of that attention she (the parishioner) has given would still give me some measure of attraction, turn-on, or whatever you want to call it. I think it would still be there, but I wouldn't be so conscious of being in a bind or in a temptation situation.'²¹⁸

'If I'm sick at home, I'm going to be sick, I'm afraid, somewhere else.'²¹⁹

OTHER FINDINGS

It was observed in Chapter 3 that one of the major assets of the exploratory, open-ended interview methodology was that of the element of discovery if the researcher is open to finding more than was originally expected when he

²¹⁶Case 42-01-2.

²¹⁷Case 42-51.

²¹⁸Case 42-71.

²¹⁹Case 50-71.

began. This particular feature of exploratory research became especially important in this project as the interviewer heard several pastors describe their relationship to the counselee as having become more than a pastor-parishioner relationship, especially as they related to each other more as "just friends" than in any formally defined professional-to-client relationship. The twenty-five interviews in this project certainly provided enough data to show, at least with the pastors interviewed, that it is not uncommon for a pastor to enjoy a close, sharing relationship with a parishioner which transcends professional definitions of a counseling relationship. In fact, it could well be observed that, among the helping professions, protestant clergymen are distinguished by the accessibility they enjoy to their parishioners, and vice versa. While in many respects this opportunity for frequent and open contact is an asset, it also may facilitate the blurring of some important distinctions about the pastor's professional relationship to the parishioner.

The purpose of this section is to report on how two particular pastors viewed their relationship to the parishioner as the relationship moved from a pastor-parishioner relationship to one of more informality. As these two pastors responded to the researcher's questions, it became evident that both pastors had had an intimate association with their parishioner beyond the context of a formal counseling

situation. Thus, at the conclusion of the interview the researcher asked the two pastors to describe as they saw them the dynamics which occurred between them and the parishioner as their relationship with the woman began to move away from its original pastoral counseling context. In both cases the pastors reported some degree of physical intimacy with the parishioner which for one man involved embracing and kissing and for the other pastor involved a relationship with the woman of several years length which included intimacy short of sexual intercourse.

In the first instance the pastor reported that his current relationship with the woman is "very honest and refreshing." He says that she is one of the few people in the church he can

. . . come across straight to and say 'You know I came over to see you today not because I wanted to make a pastoral call and not because I thought you might need me, but because I feel kind of shitty and I thought maybe you could help.'²²⁰

For this pastor, this type of relationship in which he can speak rather freely about his feelings is representative of those relationships with parishioners whom he really feels closest to in his congregation. He explains that with the woman he describes and with a few other persons in his congregation his pastoral identity is not to the forefront always and he can come to them, as he puts it, just as a

²²⁰Case 51-21.

friend: "And I sometimes say the ones that I care about are the ones I have that type of relationship with."²²¹

When the researcher asked this pastor to comment on the apparent fact that his relationship to this woman was not the usual pastor-parishioner relationship, he focused his comments around his own crisis over his pastoral identity and what that means for him in his relationships with parishioners. He described this crisis as a painful area for him as he is in the midst of adopting a new style of ministry different from the traditional pastor role. He explained his motivation as due at least to his " . . . wanting to very deeply relate to people more as a person and straight across rather than a pedestal type of thing."²²²

Consequently, for this man it is especially important for him to feel he is relating to the parishioner as a friend. This was reflected as he recounted his thinking about his pastoral call on the woman which concluded with their embracing and kissing each other before he left after being with her about three hours. His evaluation of his pastoral counseling up to that point was that the pastoral counseling he had tried had failed and so it was time now just to try to relate to the woman as a friend.

'The style that I chose that evening was one probably out of my assessing the situation as one of being

²²¹Case 51-21.

²²²Case 51-21.

pretty desperate, and there was nothing to lose, that I had approached her as a pastor, I had given her a lot of the generalities and platitudes, and that didn't seem to be getting it done. So I thought I'll just go over there as a friend and listen and take whatever comes.'²²³

One direct consequence of his determination to establish a less formal relationship was his instruction to the woman that she cease her usual practice of referring to him as "Reverend." She had come from a Roman Catholic background, and she ordinarily out of habit preceded his name with the title of "Reverend." Thus, as part of the process of re-establishing their relationship on more of a friendship basis, the pastor asked the woman not to call him "Reverend" but instead for both of them to call each other by their first names.

'I remember that particular night I told her as I had told her previously--but much more directly--to not call me "Reverend" because I was more concerned about being her friend than I was about being her father figure, her priest.'²²⁴

Besides these references to the one particular evening he spent with the counselee, the pastor also noted other aspects of the transition to the friendship basis as including the fact that the woman and her husband had accompanied the pastor and his wife on various social occasions such as going out for drinks, etc.

The second pastor whose relationship with the parishioner extended over several years remarked that the

²²³Case 51-21.

²²⁴Case 51-21.

transition from the distinctly pastor-parishioner relationship was imperceptible to him at the time like "slow erosion." However, as he recalled the various stages of the changing relationship, he could identify particular clues which indicated such a transition was occurring as he and the woman established a less formal association.

The first indication their relationship was changing, according to the pastor, was that his communication with the woman took on a more intimate quality by which subtle messages were communicated in both direct and indirect ways. He recalled that this type of communication was mainly at her initiative. The pastor described a meeting at which a number of persons were preparing to make evangelism calls.

'She would look at me in such a way that I knew she was seeking to communicate something. It was a manipulative device on her part. She would sometimes, at a moment of seriousness in a group, she would come by and just whisper something like, "I love you," or something like this, which would be certainly disarming at the moment.'²²⁵

A second clue that their relationship was moving into a more intimate basis was the need both the pastor and the woman felt to perpetuate or keep their relationship going. Their need to hold on to each other was experienced by both as a fear of rejection. So, invariably when there had been a span of time when they had had no contact, one or

²²⁵Case 42-41.

the other made a purposeful attempt to reestablish the relationship.

'When I would decide to be a faithful pastor and cut this thing off, I would go for a week or ten days and not see her and feel terrible. I would feel very badly. Either I would call her up and say I want to talk to you, or she would stop in the office and say something which would tell me or I tell her that we needed to relate. And this kind of kept going on, this cycle.'²²⁶

Another clue which the pastor recognized as he recalled the early stages of his counseling relationship with the woman was her unusual eagerness to offer revelations to him about her past sexual experiences. This was a warning signal the pastor missed but suggested other pastors should be alert to.

'Be aware of a woman who wants to rush into an intimate relationship, like a person who comes in and immediately shares with you that she's had intercourse with fifteen people, and what do you think of that.' This particular woman was 'quite exhibitionist in terms of sharing her hang-ups and her feelings.' She brought out sexual material 'quite soon' in their counseling. 'That would be one thing to be aware of: a person who too quickly divulges some of their sexual experiences or fantasies or exploits.'²²⁷

A fourth clue was what the pastor experienced within himself. In retrospect this pastor saw how he chose to allow himself to be manipulated or dominated by the woman's interest in him.

'I was willing to sacrifice my standards and my personhood for her, by allowing myself to be controlled by her feelings. . . . I surrendered who I was. . . .'

'I think that the fulfillment of my relationship with

²²⁶Case 42-41.

²²⁷Case 42-41.

this person meant more to me than my integrity.'²²⁸

This willingness to be manipulated occurred in the pastor even though a psychologist told the pastor that the woman almost always relates to other persons as a child. In the language of transactional-analysis, the pastor explained that he related to the woman as a child relating to a mother.

'I did the things and made the responses which would be from son to mother, child to mother, as against plugging my adult in.'²²⁹

The pastor suggests that a clue to this kind of dynamic in which the pastor is choosing to be controlled by the counselee is the pastor's need to maintain the relationship.

Out of his own experience he offers the warning:

'If he (the pastoral counselor) needed her to see him, that would be a sign that he was kind of going under, losing his own personal identity.'²³⁰

This pastor also thought a fifth clue could be related to the counselor's frustrations about his marriage. Again, reflecting out of his own experience the pastor observed:

'One of the cues is when you don't feel that you can take all of your woes and cares at home but have to have an outlet somewhere else. That is, one of the cues is not being able to fulfill yourself at home.'²³¹

However, he added he had made the observation about himself that when his relationship at home was good he would seek

²²⁸Case 42-41.

²²⁹Case 42-41.

²³⁰Case 42-41.

²³¹Case 42-41.

to do something to jeopardize it. As he explained, it was as if he needed to be sure he had a poor marriage in order to justify to himself his relationship with the parishioner.

The sixth clue to a changing pastor-parishioner relationship, which the pastor commented on, related to the matter of a counselor setting limits to the length of counseling sessions and the length and frequency of telephone calls between the pastor and the parishioner. At the outset of his own relationship with the counselee the telephone calls were very short, but when the relationship got involved the telephone calls could occur as often as every day for a short period of time. Both he and the counselee called each other. They talked sometimes from forty-five minutes to an hour. Obviously, when the longer phone conversations were occurring he was not setting any limits on the length or the frequency of the phone calls. Observing that long counseling interviews are an important indication that a professional counseling relationship may be breaking down, the pastor added:

'When a pastor is, or allows himself to be sucked into talking to somebody for two, three hours at a time, then that's a real bad thing.'²³²

HYPOTHESES REGARDING THE EMPIRICAL DATA

The purpose of the hypothesis is to state apparent

²³²Case 42-41.

facts and relationships true of the population.²³³ The following hypotheses are offered as theoretical formulations about major factors reported by the pastors as influencing how they dealt with sexual attraction to a female counselee. It is assumed these hypotheses are interpretations which need to be tested further. Following the brief statement of the hypotheses, they shall be discussed in the light of the interview data. Figure 7 illustrates the dynamics described by the hypotheses. The next chapter will present hypotheses from the data more specifically focused on the value framework discussed in Chapter 2.

The Hypotheses

1. The degree of basic sexual attraction experienced by a clergyman in a pastoral counseling relationship with a woman depends primarily upon his personal heterosexual preferences, regardless of the degree of satisfaction in his marriage or in other interpersonal relationships.
2. The pastoral counselor's basic or original sexual attraction to a woman may be intensified by the

²³³"A hypothesis is a shrewd guess or inference that is formulated and provisionally adopted to explain observed facts or conditions and to guide in further investigation."

.....
 It is difficult to draw a sharp line between hypothesis and theory. The essential difference is one of complexity and extent of testing against the facts. In its initial stages a theory usually is called a hypothesis, but in dealing with more types of data and their logical implications, if the elaborated hypothesis fits the facts, it becomes known as a theory." Carter V. Good and Douglas E. Scates, Methods of Research (New York: Appleton-Century-Crofts, 1954), p. 90.

Cumulative intensity of
sexual attraction from:

pastor's perception of the counselee as sex- ually available
pastor's perception of the counselee as need- ing his help
sexual or sex-related topics in the counseling
basic sexual attraction due to the pastor's per- sonal sexual preference

Side A

The counselor's:

satisfactory inter- personal nurturance
theological and moral restraints
concepts of good coun- seling, good pastor
catastrophic expectations of social consequences
marital satisfaction

Side B

FIGURE 7

THE BALANCE OF ADEQUATE LIMITS TO PRESERVE THE
ORIGINAL PASTOR-PARISHIONER PROFESSIONAL RELATIONSHIP

Adequate limits are observed by a pastoral counselor when
factors in Side B are at least equal in effect to the effect
of the factors in Side A.

occurrence of one, two or three situation factors in the counseling relationship, i.e.,

- I. The discussion of sexual or sex-related topics
- II. The pastor's perception that the woman has important needs which he can help to meet
- III. The pastor's perception that the woman is sexually available, either generally to most men or specifically to the pastor.

- 3. The intensity of the sexual attraction with which a pastoral counselor must cope is a function of 1) the strength of his original attraction and 2) the cumulative effects of any combination of the three situational factors cited above.
- 4. The more intense the sexual attraction experienced by the pastor, the more effective must his coping patterns be for dealing with his sexual attraction in relation to himself, the counselee and his wife.
- 5. Assuming that a pastor-parishioner relationship, like any interpersonal relationship, is defined by explicit or implicit limits, the pastor's capacity to set adequate limits must be at least equal to the intensity of the sexual attraction he experiences if the original pastor-parishioner relationship is to be preserved.
- 6. A pastor's capacity to set limits in a counseling relationship at any given time is a function primarily of the combination of several factors within the pastor, i.e.,
 - I. The pastor's satisfaction with his marriage.
 - II. The pastor's catastrophic expectations of social consequences, i.e., from the counselee, his congregation, his wife, etc.
 - III. The pastor's own concepts of good pastoral counseling or a good pastor.
 - IV. The pastor's personal theological and moral restraints
 - V. The pastor's satisfactory nurturance in other various interpersonal relationships.

Discussion of the Hypotheses

Hypothesis 1: The degree of basic sexual attraction experienced by a clergyman in a pastoral counseling relationship with a woman depends primarily upon his personal heterosexual preferences, regardless of the degree of satisfaction in his marriage or in other interpersonal relationships.

The interview data clearly suggest that pastoral counselors respond to female counselees out of personal sets of sexual preferences which may be related in one way or another to various past sexual experiences. This aspect of sexual attraction based on sexual preferences we shall call a basic sexual attraction. This basic sexual attraction was illustrated by one man who said the woman was one like he would ask for a date,²³⁴ and by another pastor who said the counselee was a blond and he knew he had preferred blonds since he was in high school.²³⁵ Other men reported no basic sexual attraction, suggesting the woman's main characteristics or traits did not fit their sexual preferences. The data also showed in numerous instances that a pastor's own satisfactory marital relationship did not preclude the occurrence of a basic sexual attraction where the woman's features or personality fit the pastor's particular sexual preferences.

Hypothesis 2: The pastoral counselor's basic or original sexual attraction to a woman may be intensified by the occurrence of one, two or three situational factors in the counseling relationship, i.e.,

- I. The discussion of sexual or sex-related topics
- II. The pastor's perception that the woman has important needs which he can help to meet.
- III. The pastor's perception that the woman is sexually available, either generally to most men or specifically to the pastor.

We are asserting here that three specific

²³⁴Case 50-81.

²³⁵Case 42-71.

situational factors may intensify a pastor's basic sexual attraction, or even arouse an attraction when the pastor has experienced no basic attraction. There is much evidence from the twenty-five interviews to support this hypothesis. Some pastors reported no original attraction to a woman, and then said they were sexually attracted to her when one or more of these three situational factors occurred in the counseling process. Several pastors associated their sexual attraction to the woman with the occurrence of sexual material in the interviews. One pastor was especially aware that as soon as the woman finished talking about her sexual adventures his sexual interest in her ceased.²³⁶

Pastors reported in various ways that they were attracted to a woman whom they perceived to have important needs which they were helping to meet. We stress at this point that we are talking only of the pastor's perception, for that is the significant aspect. In many of the cases of sexual attraction, the pastors indicated they saw the woman as being in need by such expressions as the woman have a low image of herself, or the woman needing reassurance that she is adequate as a person or adequate as a woman, or the woman appearing to be quite dependent upon the pastor in order to cope with her difficulties. We may theorize that meeting some of a woman's important needs

²³⁶Case 42-01-2.

deeply affects the male sexual psychology, perhaps heightening in a conscious or unconscious manner the man's masculinity and with it his awareness of his sexuality in relation to the woman.

A third important situational factor in the pastoral counseling setting is the pastor's possible perception that the woman is sexually available, whether to other men or to the pastor himself. If a male perceives a woman to be sexually available, he is concluding that she is receptive to him to initiate the tumescent-detumescent pattern of increasing sexual intimacy.²³⁷ We would emphasize here that the male's perception of sexual availability 1) may be a total misunderstanding of the woman's feelings, but 2) nevertheless it is such a perception by the man which increases his sexual excitement and attraction to the woman. Moreover, the occurrence of this kind of perception by the counselor will noticeably intensify whatever original, basic attraction he had experienced.

Pastors indicated various ways they perceived a counselee's sexual availability. Sometimes a pastor concluded the woman was communicating her sexual availability by the degree to which her clothing revealed her physical

²³⁷We are speaking here of the kind of process of increased heterosexual intimacy discussed by Ellis and Morris and referred to in footnotes 32 and 33, page 44, in chapter 2.

features.²³⁸ Some counselees just outright said they wanted to have sex with the pastor, while others led a rather promiscuous sexual life, at least by the pastor's personal standards, which suggested that as a promiscuous woman she could be available to most anyone, even the pastor if he wished. Regardless of the woman's intentions, we are asserting here that in the male psychology, whether the male be a clergyman or not, sexual interest is intensified by a woman who appears to the male to be sexually available. And our interview data show that this kind of perception commonly occurs in the pastoral counseling situation.

Hypothesis 3: The intensity of the sexual attraction with which a pastoral counselor must cope is a function of 1) the strength of his original, basic sexual attraction and 2) the cumulative effects of any combination of the three situational factors cited above.

The purpose of this hypothesis is to explain the fact that in some counseling situations the pastors reported very little sexual interest in the woman, and in other situations it was clear pastors were very highly sexually attracted to the woman. Though it is possible that only one of the four factors (basic attraction or one of

²³⁸Case 41-72-1: The first session she was very demurely dressed. But at the second session she 'came in clothes that did more for her figure, and the third time she actually wore a transparent blouse. Those things don't hit you maybe right away, but sooner or later they register. . . . It seemed to me that she was showing much more of her good looking legs than she should have to me.'

the three situational factors) alone may account for an extremely high degree of sexual interest, generally it would seem that the more of the factors operating in the counseling situation the greater sexual intensity will the pastor experience. Thus we may theorize that a pastor will experience a very high degree of sexual attraction to a woman if he is quite sexually attracted to her to begin with, if he perceives her as needing his help and being readily sexually available to him, and finally if the counseling interviews are devoted mainly to a review of sex-related topics. Conversely, it would follow that to the degree any of these four factors are absent or low in their effect, a pastor will experience a lesser amount of sexual attraction to the counselee.

Hypothesis 4: The more intense the sexual attraction experienced by the pastor, the more effective must his coping patterns be for dealing with his sexual attraction in relation to himself, the counselee and his wife.

This hypothesis helps to explain several reports from the pastors' experiences. The pastors who said they had no problem in handling their sexual attraction also did not report that their attraction was very intense. This kind of experience actually led some younger pastors to the illusion that their coping patterns for this problem were adequate because they had never met a counselee toward whom they had a very strong sexual attraction. When one young pastor finally did meet such a woman, he said the flashing

red lights suddenly went on, and as a result of his experience he had a totally new appreciation for how easy it is for persons to have affairs.²³⁹ He had experienced the fact asserted by this hypothesis, i.e., that the tumescence-detumescence process under a strong or intense sexual attraction is very compelling. In another situation the process was so compelling that the pastor simply decided to capitulate to much of the process despite how disruptive it was to himself and his marriage.²⁴⁰ So we conclude that pastors will find it much easier to handle low intensity experiences of sexual attraction. Likewise, inadequate coping techniques will more likely be threatened when a pastor encounters the arousal of intense sexual attraction in himself.

Hypothesis 5: Assuming that a pastor-parishioner relationship, like any interpersonal relationship, is defined by explicit or implicit limits, the pastor's capacity to set adequate limits must be at least equal to the intensity of the sexual attraction he experiences if the original pastor-parishioner relationship is to be preserved.

This hypothesis assumes that the process of sexual attraction is basically inimical to the maintenance of a professional relationship which limits the intimacy between a man and woman. Such a professional relationship usually includes limitations to heterosexual intimacy, the process of intimacy suggested by Morris ordinarily being interrupted

²³⁹Case 50-81.

²⁴⁰Case 42-41.

at stage six of arm to waist if not earlier at stage four of hand to hand.²⁴¹ Thus, recognizing that the process of sexual attraction would normally lead to intimacy exceeding the limits of a professional relationship, the pastor's capacity for maintaining such a professional relationship must be at least equal to the sexual attraction he is experiencing. We have noted sufficient evidence from the interview data that sexual attraction not only is inimical to restrained intimacy, but also that the transition from a professional counseling relationship with a counselee is always associated with a lesser degree of limit-setting in the contacts between the pastor and the woman.

Hypothesis 6: A pastor's capacity to set limits in a counseling relationship at any given time is a function primarily of the combination of several factors within the pastor, i.e.,

- I. The pastor's satisfaction with his marriage.
- II. The pastor's catastrophic expectations of social consequences, i.e., from the counselee, his congregation, his wife, etc.
- III. The pastor's own concepts of good pastoral counseling or a good pastor.
- IV. The pastor's personal theological and moral restraints.
- V. The pastor's satisfactory nurturance in other various interpersonal relationships.

The basic theoretical thrust of this hypothesis is the contention that a pastor's motivation to resist the process of sexual attraction toward increased intimacy is related to his personal experience of mainly five factors.

²⁴¹See footnote 33, page 44, of chapter 2.

Either the combination of several of these five factors or the influence of one of them may at any given time or in any particular counseling situation be very influential as to whether a clergyman sets effective limits to maintain a professional relationship with a female counselee.

Though marital satisfaction was not found in our interview data to preclude the occurrence of sexual attraction, our data definitely show that pastors regard their satisfactory marriage as an important resource for coping with sexual attraction. By the same token if a pastor has a poor marriage, he will not necessarily move immediately into an intimate relationship with a counselee, mainly because of the possible influence of the other four factors. However, the satisfaction a pastor experiences in his marriage is a very significant factor when the pastor decides what limits he will observe in a counseling relationship.

Various social catastrophic expectations may also be a decisive factor for a pastor. Though he may have an unsatisfactory marriage, a pastor may choose to resist increased intimacy with a counselee because he may expect her rejection of him, or he may fear the condemnation of his congregation or of certain ecclesiastical authorities, thus putting his career and future in jeopardy. Though his marriage is wholly unsatisfactory, he may decide the possible catastrophic social consequences he expects would not be worth the closer relationship with the counselee.

The pastor's concept of himself as a professional person, i.e., as a counselor with certain standards or as a pastor with certain standards, may be very significant in a pastor's consideration as he decides about his relationship with a counselee. This was apparent in an instance where a pastor reasoned as a counselor that the increased sexual intimacy he desired would not be beneficial to the counselee, and this was also illustrated with other pastors in terms of how much time they felt was professionally adequate for a counseling session or a pastoral call.

Many pastors also described the theological or moral restraint they felt within themselves regarding their feelings and behavior toward the woman. The pastors would describe their theological struggles with familiar scriptural sources about adultery in both the Old Testament and in the New Testament. It became clear that for many if not all the pastors, their moral and theological consciences would at some point be a strong influence to inhibit or restrain their behavior toward the woman.

Finally, we must consider the pastor's nurturance in interpersonal relationships outside the counseling context. In several cases the researcher noted the desire of the pastor to obscure the pastor-parishioner relationship so the association with the counselee would be more of what the pastor regarded as a relationship simply between friends. This suggests that if a pastor has a strong unmet need for

nurturance, support, understanding or camaraderies, he may turn the counseling situation with all its built-in opportunities for intimacy into an opportunity for himself to receive the interpersonal nurturance he has missed from other relationships elsewhere.

SUMMARY STATEMENT

The purpose for this chapter was the presentation and discussion of the interview procedure and data from twenty-five pastors regarding their sexual attraction to thirty-four female counselees. The presentation of the interview data was structured on the same format as the interviews themselves, and all thirty-four cases were considered under each section. The intent was to discuss the data as a whole and to characterize the experiences of the twenty-five pastors as a whole instead of in-depth examining of individual cases. An inductive approach was followed throughout, as the researcher sought to describe the major features of the interview data in regards to all the pastors.

Six hypotheses were offered as the basis of a conceptual model for understanding dynamics reported by the pastors. Nine basic factors were examined which, related to one another, influence in varying degrees the pastor's response to the counselee. Besides a basic sexual attraction, we said the pastor's attraction to the woman may be

intensified by the discussion of sex-related topics, the pastor's perception that he can meet important needs the woman has, and his perception that she is sexually available. We also noted that a pastor's determination to maintain effective limits to this relationship with the counselee will be influenced by his interpersonal nurturance in other relationships, his theological and moral restraints, his professional concepts of good counseling and a good pastor, his catastrophic expectations of social consequences and the satisfaction he experiences in his marriage. In the following chapter hypotheses will be presented which focus the empirical data upon the theology and the axioms of the value framework discussed in chapter 2.

Chapter 5

HYPOTHESES REGARDING THE THEOLOGY AND AXIOMS OF THE VALUE FRAMEWORK

The purpose of this study is to use the empirical data presented in Chapter 4 to examine the value framework and the theology underlying it which were discussed in chapter 2. The aim of this chapter is to reconsider the value framework in the light of the data, and to develop relevant hypotheses from the material reported by the pastors.

THE EMPIRICAL DATA AND THE THEOLOGY OF THE VALUE FRAMEWORK

We have said earlier that the goals and methods of the pastoral counselor are to be evaluated in the context of the purpose of the Church which is to increase the love of God, the love of man and the love of one's self.¹ Within that framework we have offered the following normative theological statement:

The Christian is both radically free as a decision-maker and radically responsible for himself as he is. He affirms his freedom as he affirms the givenness of himself, which are facts that must be confirmed for the self in relationship with others where the uniqueness of each person is encountered by the unique freedom and

¹See page 20 and footnote 4 in chapter 2.

givenness of other selves.

The following hypotheses from the interview data will be made in the light of this theological formulation.

Hypothesis 1: Heterosexual attraction experienced by the pastoral counselor is best handled when it is accepted as essentially part of the givenness of one's humanness and thus as an opportunity for expressing freedom and responsibility to facilitate an authentic encounter between the counselor and the counselee.

This hypothesis is offered on the basis of the empirical evidence that one of the thirty-four cases expressed wholly the elements in this hypothesis; only a few of the cases were handled somewhat similarly to the manner suggested by the hypothesis. Contrary to the view developed in this dissertation, we find in the data, pages 131 to 139 and 150 to 159, some of the following theological implications.

1) The occurrence of sexual feelings in the Christian experience and especially in the relationship of counselor and counselee is to be denied. The conclusion in most cases is that the pastor's relation to the counselee is above all else to be asexual, that is a singularly significant part of each person is to be denied in the relationship though the pastor for one (and perhaps the counselee, too) may be quite aware that his sexuality is a significant factor in the relationship.

2) The failure by some pastors to deal in any way with the sexual issue perpetuates for the counselee the misconception that with respect to a significant aspect of

human experience man is essentially helpless to cope. In other words, the failure to deal with sexuality when it is an apparent issue misses the opportunity for the pastoral counselor to convey by his own choices and behavior that even with his sexual feelings he is essentially free and responsible for his own choices.

3) Failure in most instances to deal openly with the sexual feelings the pastor felt must also be viewed as a missed opportunity for a more significant meeting between pastor and counselee as unique persons. Within the clear bounds of personal freedom and personal responsibility for one's self, the counselor can report his own feelings so as to let the counselee know she is relating to another human being willing to risk being in relationship with her. We contend here that it is just such an encounter described by Buber, I and Thou, within the bounds of the counselor-counselee relationship, which would be most beneficial for the counselee's own self-discovery of her own uniqueness and being. In most of the thirty-four cases, the opportunity for using felt sexual feelings as an opportunity for encounter between persons was avoided by dealing with issues less personal, less risky and less near to the uniqueness of the pastoral counselor as person and being. Therefore, on the basis of the theological statement offered by this writer, any approach to dealing with sexuality which denies its occurrence in order to avoid the risk of personal

encounter is theologically unsound.

THE EMPIRICAL DATA AND THE AXIOMS
OF THE VALUE FRAMEWORK

Axiom 1. The pastoral counselor acknowledges and accepts all his personal feelings, fantasies and impulses of sexual attraction

Three hypotheses are offered here concerning this axiom in the light of the interview data.

Hypothesis 2: It is clearly within the range of capability for parish ministers to be accepting of sexual attraction experienced toward a female counselee.

It might be supposed that only among counseling specialists would it be possible for counselors to be basically accepting of their own sexual feelings, or that on the other hand ministers would be most unlikely to be accepting of such personal feelings. As pointed out in our discussion on pages 125 and 126, ten of the twenty-five ministers interviewed reported primarily a positive acceptance of their sexual feelings toward the counselee. We found that some of the men even reported a distinct enjoyment of their experience with the woman. Although the data showed very clearly that in two-thirds of the cases pastors had a negative or ambivalent attitude about their sexual feelings, enough pastors had a positive attitude about their experience to show that Axiom 1 is not an unreasonable expectation for many parish counselors.

Hypothesis 3: For many pastoral counselors dealing

with their sexual feelings toward a counselee is a deeply theological issue and not adequately explained as simply a psychological conflict, for example, between superego and id.

The data reported on pages 144 to 150 clearly show us that in over half of the thirty-four reported cases the matter was a point of theological concern for the pastor. A wide variety of theological reflection was reported, from a distinct biblical literalism to a theological view of sexuality as belonging essentially to God's purpose revealed through creation. We noted that theology was not an influence for some pastors, but it is clear that a pastor's theological view of his own sexuality, whether he has reflected deeply on it or not, can be a very significant factor in how he deals with the issue when suddenly confronted with it in a counseling situation.

Hypothesis 4: To cope with such a matter as sexuality in the context of pastoral counseling, pastors need to experience their theology besides intellectualizing about it.

It was not uncommon for pastors to report that their conflict about their sexual feelings was because they had learned to be intellectually accepting of such feelings, but yet they still felt some guilt about them. We would assert here that an effective theology for pastoral counselors must be one that has been formulated at the feeling level as well as at the intellectual level. Most importantly, the pastoral counselor should have had experience in his training working on his theology around his own feeling

reactions to a wide range of life experiences and counseling situations. Moreover, any theological formulation out of touch with basic life experiences, including sexuality, may be questioned as to whether it qualifies as being a Christian theology.

Axiom 2. The distinction is made between feelings and behavior

We noted in the interview data there was evidence that some pastors felt there was a close association for them between thoughts, feelings, and deeds, and that therefore the effective way to cope with any possible acting-out behavior is to suppress the sexual feelings.

Hypothesis 5: Pastoral counselors may acknowledge that behavior is not determined by feelings if they recognize the Christian man's freedom of response to his own feelings.

Any view that suggests the way to cope with sexual behavior is to suppress sexual feelings fails to take account of the Christian man's freedom of choice regarding his behavior. Likewise, from a Tillichian point of view, the acknowledgement of freedom implies the greater degree of acknowledgement of one's sexual givenness. The Christian counselor accepts his feelings of sexual arousal because he knows such feelings do not jeopardize the basic freedom and responsibility of his response to his feelings.

Axiom 3. Each person, counselor and counselee, is responsible for his or her own feelings and behavior

Hypothesis 6: Pastors generally convey to counselees

that responsibility is a matter chiefly of coping in a morally correct way instead of the theological view that responsibility is a matter of freely choosing one's response to his own feelings and his environment.

The prevailing view among the interviewees was that their sexual response to the counselee was something which just happened or which occurred because of certain behavior or characteristics of the counselee. No pastor used his own feelings of sexual attraction as an occasion for telling the counselee that he viewed himself as finally and radically responsible for his own feelings and response to her, that his sexual response was not something which just happened to him because of her.

Instead of understanding Christian responsibility in terms of personal freedom for making choices regarding one's own being, pastors generally treated the issue of sexuality, either implicitly or explicitly, as a matter of taking the morally correct, wise or "responsible" course of action in the face of a situation for which, in most instances, the pastor felt he was not responsible. The consequences of confusing moral behavior with Christian responsibility for one's self is evident in two particular cases. For one pastor his sense of doing the right thing dictated that he always sit behind his desk when counseling a woman. This device for maintaining proper distance hardly suggests one is comfortable with his freedom about making his own choices. And in another case the counselor exhorted or lectured the woman about the wisdom of correcting her illicit behavior

instead of emphasizing her choice in such sexual activities and acknowledging his own choice in being sexually aroused by the woman's stories of her sexual activities.

Axiom 4. The reporting of the pastor's feelings enhances the dialogical process

On pages 135 to 138 we discussed the six instances in which six of the twenty-five pastors reported their feelings of attraction to the counselee. It was clear that each of the six instances occurred in quite different circumstances, and the outcome of each situation was unique. However, several relevant hypotheses are justified.

Hypothesis 7: The reporting of sexual attraction between two persons is normally accompanied with the tendency for a more intimate, less formally structured relationship.

In one of the cases the pastor reported his sexual attraction in the process of telling the woman they could not see each other any more. Though their relationship did not develop more intimately, that final session reached a level of honesty in their mutual communication with each other which had not characterized their earlier sessions when they had not discussed their mutual attraction for each other.

In the other five cases the discussing of the pastor's attraction to the counselee either occasioned or accompanied a more frank and honest level of communication and less formal contact between pastor and counselee. It seems apparent, then, whether or not one speaks of pastoral

counseling, that the reporting of sexual attraction to another person changes the relationship so it tends to become less formal and more intimate. This appears to be a natural law of human heterosexual attraction. This law was operative even in the case where the pastor broke up the relationship with the counselee. For it was the threat of impending increased intimacy between them which motivated the pastor to terminate the relationship.

Hypothesis 8: The reporting of a pastor's sexual attraction in the context of pastoral counseling requires adequate limit-setting in order to preserve the structured nature of the pastor-parishioner relationship.

When the value framework was discussed in chapter 2, it was emphasized that the reporting of the pastor's feelings would occur within the framework of each person's responsibility for setting his own limits regarding the counseling relationship. It seems self-evident that the level of intimacy involved in the reporting of sexual feelings requires adequate boundaries to the counseling relationship in order to preserve its original structure. The interview data shows that where such limits have been absent, the reporting of sexual feelings has been associated with a transition in the pastor-parishioner relationship to a less formally structured association.

Hypothesis 9: The dialogical process is not served when a pastor withholds reporting his feelings purposely in order to maintain an illusion held by the counselee.

Here we wish to point up some guidelines for when it

is or is not appropriate for a pastor to report his feelings of sexual attraction to a counselee. Clinebell has emphasized the importance of the counselor's humanity as a resource for counseling, the masking of which may confuse the counselee.² From the viewpoint of the value framework in chapter 2, we must take issue with the attempts of any counselor to withhold reporting his feelings in order to maintain some illusion the counselee holds about the counselor as a person. The most striking example of this kind of withholding occurred with the minister who offered the following rationale for not telling the counselee of his strong attraction for her:

She (the counselee) thinks I'm God. She says if ever there was a Jesus Christ on earth you're it. Of course I know I'm not. . . . what she's looking for is a deeper spirituality . . . a new life in God.

At this time I think she would lose confidence in my ability to help her because in some of the interviews, the counseling sessions that we've had, she has said that other men have been attracted to her and tried to make her, and it's simply turned her off. . . . this is completely repulsive to her.³

We would contend here that a counselor's effort purposely to continue the counselee's illusion about his personhood presents a serious obstacle to a counseling relationship having any character of a dialogical meeting between the two persons as unique selves.

²Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 31.

³Case 51-81.

Hypothesis 10: As a matter dealing with the dynamics of process in the counseling relationship, the reporting of the pastor's sexual feelings is less likely to serve the dialogical process in acute crisis counseling where the content of the counselee's concern would generally take priority over any process issues.

Although it could be possible to characterize most pastoral counseling as a type of crisis counseling, certainly the distinction must be made between the acute crisis situation and the more generalized sense of crisis felt by all counselees. The fundamental principle of the dialogical process is that the being of one person truly encounters the being of the other person as two genuine, centered persons. This implies that each person meets the other person where he is in his own life-world. It would seem generally true that for a counselor truly to engage and communicate dialogically with a person in the midst of an acute crisis, the reporting of his own sexual feelings would be intrusive as an attempt to focus attention upon himself rather than an effective way to meet the counselee where she is in her crisis.

Thus we would support the pastor who did not report his sexual feelings to a distraught mother upset because her child had been put in a foster home. In fact the mother suddenly left one interview and went outdoors and put a knife in her stomach. It is inconceivable that the dialogical process would have been achieved in any way if the pastor had focused attention away from the woman's crisis to his own feelings of sexual attraction. Obviously in such a

pastoral counseling situation, the primary focus of attention must be upon the content of the counselee's concern, not upon any matters dealing directly with the nature of the relationship between pastor and parishioner. However, when the counselee begins to find constructive ways for coping with her crisis, the counselor may then properly consider the appropriateness of dealing with process issues related to his relationship with the counselee.

Hypothesis 11: Pastoral counselors sometimes use the rationalization they should not report their sexual attraction to the counselee on the assumption the woman would be threatened by such information.

It was noted in several interviews that pastors told of their catastrophic expectation that if they revealed to the counselee their sexual attraction the counselee would be threatened to know how the counselor felt. Of course the scope of the research did not allow for determining the experience or feelings of the counselees themselves. However, since the pastors never had any way to check the reality of their assumption, it must be considered an assumption and perhaps a common male myth about female attitudes toward male sexuality. The fact may be that the male is more threatened by his own feelings than the female is, and he may simply be projecting his own anxiety upon the woman. Whether this male perception of female attitudes is an accurate assumption or not, it was reported as a rationale for not revealing sexual feelings to female counselees and merits further investigation as to its basis in reality.

Axiom 5. Explicit limit-setting is integral to the counseling relationship

Hypothesis 12: Without clear limits structuring the pastor-parishioner relationship, the reporting of the pastor's sexual attraction can be a significant factor in the transition to a more intimate, less structured relationship with the counselee.

We have shown that the Christian's responsibility for himself makes it incumbent upon the pastoral counselor to take responsibility for the boundaries of his participation in the relationship with the counselee. We have also found from the interview data that instances of increased intimacy between the pastor and the woman were often associated with the reporting of the pastor's feelings of attraction to the counselee. As observed above, there seems to be a law of human intimacy that the reporting of sexual feelings is accompanied with a movement toward increased intimacy. Thus, we are stating in this hypothesis that where the counselor does not have clear limits defining his relationship to the counselee, the reporting of his sexual feelings to the counselee may be accompanied by a transition to a more intimate, less structured relationship.

Axiom 6. Supervision of one's counseling is an important resource.

Hypothesis 13. Professional isolation and distrust do not necessarily preclude a parish pastoral counselor finding consultation resources regarding his work with a female counselee.

The interview data clearly indicated that pastors often have no effective resource they feel comfortable using

for working on an issue such as an attraction to a counselee. Such an issue is personal, and a minister must have the explicit trust of another person before he will share a matter which has the potential of jeopardizing his relationship with a church. However, in spite of the difficulties associated with any minister who wishes to share his concerns with a confidante, the interview data show that counselors were still able to find quite effective sources of consultation. The most significant conclusion suggested by the data is that parish counselors need not be content with their isolation from outside resources if they really do wish to have help with issues arising out of their counseling.

Axiom 7. The counselor's growing relationship with his spouse is an important factor affecting his counseling relationships.

Hypothesis 14. The pastor's satisfactory marriage does not preclude sexual attraction to a counselee, but it does eliminate major sources of motivation for behavior based on the sexual attraction to the counselee.

The data on pages 189 to 194 clearly support this hypothesis. Pastors reported that they would have been attracted to the counselee regardless how satisfactory they felt their marriage was. In instances where a pastor did feel some dissatisfaction with his marriage, this fact was seen as being a factor to some degree in the sexual attraction. Moreover, pastors also provided data indicating they feel more confident about coping with their sexual

attraction to a counselee if their relationship with their wife is satisfactory.

Hypothesis 15. The dialogical process does not require the pastor to report to his wife feelings he has toward a counselee.

We have already noted that the dialogical process does not require speech in order to occur. Moreover, we must assert that the best interests of a pastor's marriage are not necessarily served by his reporting to his wife all his sexual feelings for counselees. The data reported on pages 159 to 169 show us examples where husbands made the judgment that on the basis of past experiences their wife would not welcome hearing about their husband's feelings for another woman. If we rightly understand Buber's explanation of the dialogical process as one in which two persons meet each other as unique persons and respect each other for their uniqueness, a husband may best observe his wife's uniqueness by respecting her preference not to hear all about his feelings for other women.

Hypothesis 16. The pastor's sexual attraction for a counselee can become an opportunity for growth in his marriage with the implied risk associated with any growth producing event.

Although only five pastors told their wife about their sexual feelings toward the counselee, the data on pages 159 to 169 and 174 to 178 support the contention that a pastor's honesty on this matter with his wife can be a source of strength to their relationship. This strength seems derived from two factors: 1) the sharing of

something deeply personal with each other, and 2) the lessened likelihood of cultivating an extramarital relationship which the wife now knows about. It is also clear from the data that there may be a real risk felt by the pastor in whether or not to share his experience with his wife. Though one pastor told his wife about a counselee as part of the process for them to deepen their understanding of each other, he still had some reservations about whether he should have told her because his wife seemed insecure about what he would do with the counselee. Referring to his wife's uneasiness he said, "So I had planted insecurity here, I think. If I had just not been quite as free, it probably would have been healthier for her."⁴ Despite the risks, some pastors did report positive feelings about their marriage after they had told their wife about their feelings toward the counselee.

SUMMARY STATEMENT

The purpose of this chapter was to reflect upon the value framework and develop hypotheses on the basis of the twenty-five interviews. The researcher presented the fifteen particular foregoing hypotheses as formulations which appeared to be the most relevant and significant issues suggested by the data.

⁴Case 51-81.

Throughout this chapter the theological view has been adhered to that it is the Christian's radical freedom and responsibility which enable him to accept his givenness as a sexual being who responds with sexual feelings to others. Moreover, within the context of a structured counseling relationship in which both persons acknowledge their responsibility for their own feelings and behavior we are asserting that the pastor's report of his sexual attraction to the counselee can facilitate a more genuine encounter between himself and the counselee as unique persons.

This reporting of the pastor's feelings generally should occur outside of an acute crisis counseling situation in which the content of the crisis would normally preempt matters concerned with process in the counseling relationship. We also noted that the dialogical process in the pastor's marriage may be further enhanced by the pastor's sharing with his wife about his sexual feelings with the counselee. However, we observed that the dialogical process certainly does not require such revelations to the pastor's wife. The following chapter closes this dissertation with relevant conclusions from this study.

Chapter 6

CONCLUSIONS

The purpose of this study has throughout been to make an empirical inquiry so the data could be the basis for developing hypotheses about a specific value framework. The sixteen hypotheses discussed in chapter 5 are the specific conclusions justified by the data regarding the value framework in particular. In this chapter we shall consider the conclusions that are relevant in the light of this study as a whole.

CONCLUSIONS SUGGESTED BY THIS STUDY

An important theological view for this study, which we also are concluding was confirmed by this study, is that it is wholly inadequate to view man only as a psychological phenomenon which is simply the product of countless independent variables. We obviously believe it is important for man to recognize the factors in his environment and his interpersonal relationships which impinge upon him, and the hypotheses developed in chapter 4 were presented in the attempt to isolate major factors where heterosexual attraction occurs in the pastoral counseling situation. But the notion that man is the product of the psychological forces acting upon him suggests only one final conclusion, i.e.,

that man has no intrinsic freedom, most particularly no freedom regarding his response to his environment. The theology of this study has underscored the fundamental freedom and responsibility in the Christian man's power to choose, and challenges any strictly psychological explanation of man's behavior as an inadequate model of man and all that is unique about man.

However, we wish to correct here any possible misunderstanding about the theology of sexuality developed throughout this dissertation. The radical responsibility of the Christian and the freedom inherent in such responsibility is not a freedom by which one may manipulate his feelings. The freedom envisioned in this dissertation has been the freedom to assume responsibility precisely for aspects of one's emotional responses which one does not control. We feel this viewpoint is especially significant for a theology of human sexuality, namely that the Christian affirm his responsibility and freedom even in regard to motives with deeply unconscious dimensions which it is evident are often involved in the counselor's sexual response to the counselee.

Among our conclusions to this study we would add that personal therapy must be regarded as an important resource for the pastoral counselor. We noted in chapter 2 that Cobb recognized the influence of the past upon limiting the range within which the Christian exercises his decision

making. Certainly we would view one's intrapsychic and unconscious reactions to past experiences as a special case of the kind of influence the past has on the pastoral counselor's responses to the counselee. So it is a basic conclusion to this study that pastors may effectively increase the range of their personal freedom of response and choice by engaging in the kind of personal therapy which will help them deal with the implications their past experiences have for their sexuality.

We noted in chapter 2 that the question of bias is a major consideration for an exploratory study in which a value framework has first been outlined. We wish to add to these concluding statements in this chapter the observation that the explicit presentation of the value framework at the outset of this study did not preclude the reporting of empirical data in chapter 4 which reflected views and experiences of the interviewees different from the axioms of the framework.

For example, regarding the first axiom, there was much evidence that counselors were not really accepting of their sexual feelings toward the counselee. It was reported that in twenty-three of the thirty-four cases of sexual attraction the counselors had negative or ambivalent feelings toward their response to the woman. And though the fourth axiom supported the reporting of a pastor's feelings to the counselee, we found that only six of the twenty-five

interviewees had followed that practice, with some of those pastors feeling there were positive results and others seeing negative consequences. The sixth axiom emphasized the positive value of outside consultation for pastoral counselors, but evidence was reported showing many of the interviewees did not hold the same viewpoint. We believe that in the light of the kind of data gathered through the interview methodology, the value framework as it was utilized in this research did not interject any serious degree of bias in the gathering and processing of the data.

Conclusions may also be drawn from this study regarding the preparation of parish clergy for dealing adequately with their attraction to a counselee. It is quite apparent that pastors must be able to integrate their intellectual understanding of theology with life experiences in such a way that the totality of the experiences can be understood theologically. Some of the interviewees said they had not reflected at all about the theology of their experience, and for others their theology was a biblical literalism which was mainly suppressive toward the pastor's experience. Here we would suggest at least three main approaches for pastors and seminarians to be prepared for coping with sexuality in pastoral counseling.

First, it is important for counselors to become familiar with the psychological dynamics that operate in a heterosexual counseling relationship. Students need to be

familiar with the findings presented in chapter 4 of this study as well as other sources which give insight into the factors which occur in a heterosexual counseling situation. Knowledge of some of those dynamics would ostensibly increase the range of effective options within which the counselor would exercise his freedom of choice.

Secondly, the student needs more than an intellectual grasp of counseling dynamics. Besides supervision by an experienced counselor, practice sessions or role-playing would be of much benefit for counseling students to experiment with various ways of coping with their sexual attraction, as well as discovering what some of their feeling reactions would be to such a situation.

Thirdly, the student will be better prepared if he has formulated a theological view of man which includes not only man's sexuality but also a view of man as being more than a psychological product of independent variables. It would seem, from the viewpoint of this dissertation, that such a theology would have to emphasize the radical freedom and responsibility integral to the Christian structure of existence.

THE VALUES OF THIS STUDY

The reader will make his own judgment regarding this research; however, the following points are offered as significant contributions made by this study. Most importantly,

a theological viewpoint has been formulated for coping with sexual attraction which has never before been applied so specifically to how the pastoral counselor copes with his sexual feelings.

Secondly, this is not only the first formal inquiry into this issue for parish clergy, but the verbatim data material in chapter 4 is a particular contribution in this area. The explicit reporting of the experiences of twenty-five pastors will offer to other pastors the opportunity to compare their own experiences and perhaps develop some insight into their own experiences.

This research also holds potential for being an important resource for secular counselors and psychotherapists. We noted in chapter 1 Charles Dahlberg's reporting of instances of sexual contact among therapists he had heard about. However, this in-depth case study approach offers far more data and analysis than was available or possible for Dahlberg, which suggests this study of pastoral counselors should at least be illuminating if not very informative for secular therapists.

SUGGESTIONS FOR FURTHER RESEARCH

In view of the findings of this exploratory study, it is evident there are several specifically related research projects which need to be undertaken in the future. Because this is the only exploratory study of this pastoral

counseling problem and because there were too few interviews to make far-reaching generalizations, we would first suggest a replication of this study with other pastors. Not only could such a study produce data to verify the findings of this research, but new findings missed by this study would be very important additional material for pastoral counselors wishing to understand this particular counseling issue better. Certainly pastors will be aided even more if all the hypotheses generated in this study, both in chapter 4 and chapter 5, are examined and tested further.

Another significant research study would be an exploratory inquiry of pastors whose marriages did not remain intact because of their association with a female counselee. This present study was obviously unique in that no pastor reported any separation or divorce from his wife. A study of pastors whose marriages did break up would illuminate the question of whether such cases have different kinds of dynamics from the dynamics hypothesized from the findings of this study. Also, we would suggest that a study should be made of any situations where the pastor has had sexual intercourse with the counselee and his marriage, at the same time, has remained intact.

The proposal is also made here that much benefit could be derived from the experimental testing of the three situational factors that we hypothesized in chapter 4 increase sexual attraction. It could be very useful to

devise a laboratory technique to test the influence of such factors with clergymen and/or any male subjects. This researcher believes the confirmation of the three situational factors found in this study would make an important contribution to the general literature on heterosexual attraction.

Research in some closely related areas is also suggested by this study. This project was confined to heterosexual attraction. It seems very reasonable to suppose that homosexual attraction also occurs in the context of pastoral counseling. No literature was uncovered in the course of research for this study which discussed in any way homosexual attraction on the part of the pastoral counselor. Latent homosexuality is a commonly recognized clinical phenomenon, and though obvious homosexual feelings may not be often experienced by counselors it could be supposed that latent or preconscious homosexual feelings could be a very significant dynamic for a pastoral counselor to cope with. It seems clear that the open-minded investigation of how a pastoral counselor deals with his homosexual attraction could be a very important contribution to the whole field of counseling.

Finally, from the outset we observed that one of the limitations of this study was its inquiry only of male pastoral counselors. This means that the area of female pastoral counselors was avoided, an area which merits much

serious consideration not only because women are increasingly seeking ordination but also because we need to know much more about the dynamics of female sexual psychology, especially in a helping relationship such as counseling.

Not only should the female pastoral counselor's experience with her sexual attraction be studied, but also the female counselee who experiences either her own or the pastor's sexual attraction should also be investigated. This study was limited purposely to the pastor's experience, and in many instances it appeared that the counselee was totally unaware of the pastor's feelings--at least the pastor thought she was unaware of his feelings. It could be very informative to have a study of both a pastor and the counselee or of the counselee alone, in order to add the woman's phenomenological experience to what has been learned about the male pastoral counselor's experience.

It is the observation of this researcher that the only fruitful kinds of research in this area will be either the open-ended interview exploratory type of study or the experimental type of study which could show the relationship between situational factors in pastoral counseling and the intensity of a pastor's sexual attraction. We are concluding that questionnaires or interviewing from a questionnaire-type schedule can yield very little if any useful data in this area. Further research must capitalize on the fact demonstrated by this study that pastoral counselors are very

accessible for an in-depth inquiry into their experience.

CONCLUDING STATEMENT

This study will serve a very useful purpose if it can become a springboard for more clergymen to talk together about the issue of coping with sexual attraction in counseling. If the presumption is true that discussion aids the coping process, then this study will have a beneficial end if it can be a means for clergy to raise this issue and its theological implications more often and more confidently with each other.

But this dissertation must conclude with the researcher's hope that this study may have its greatest impact in pastoral counselors' homes. In view of the overwhelming evidence that the twenty-five pastors usually spoke only guardedly to their wives about this whole matter, perhaps such a study as this can become a vehicle enabling more pastors and their wives to talk with each other about this sensitive area. If a clergyman and his wife could talk about the experiences of twenty-five other clergymen, that might well be the most effective way for finally talking about their own marriage and the meaning for them of the husband's contacts with women in the church.

The pastoral ministry is certainly best served by a pastor's growing, satisfying marriage for both himself and his wife, and it is quite self-evident that pastoral

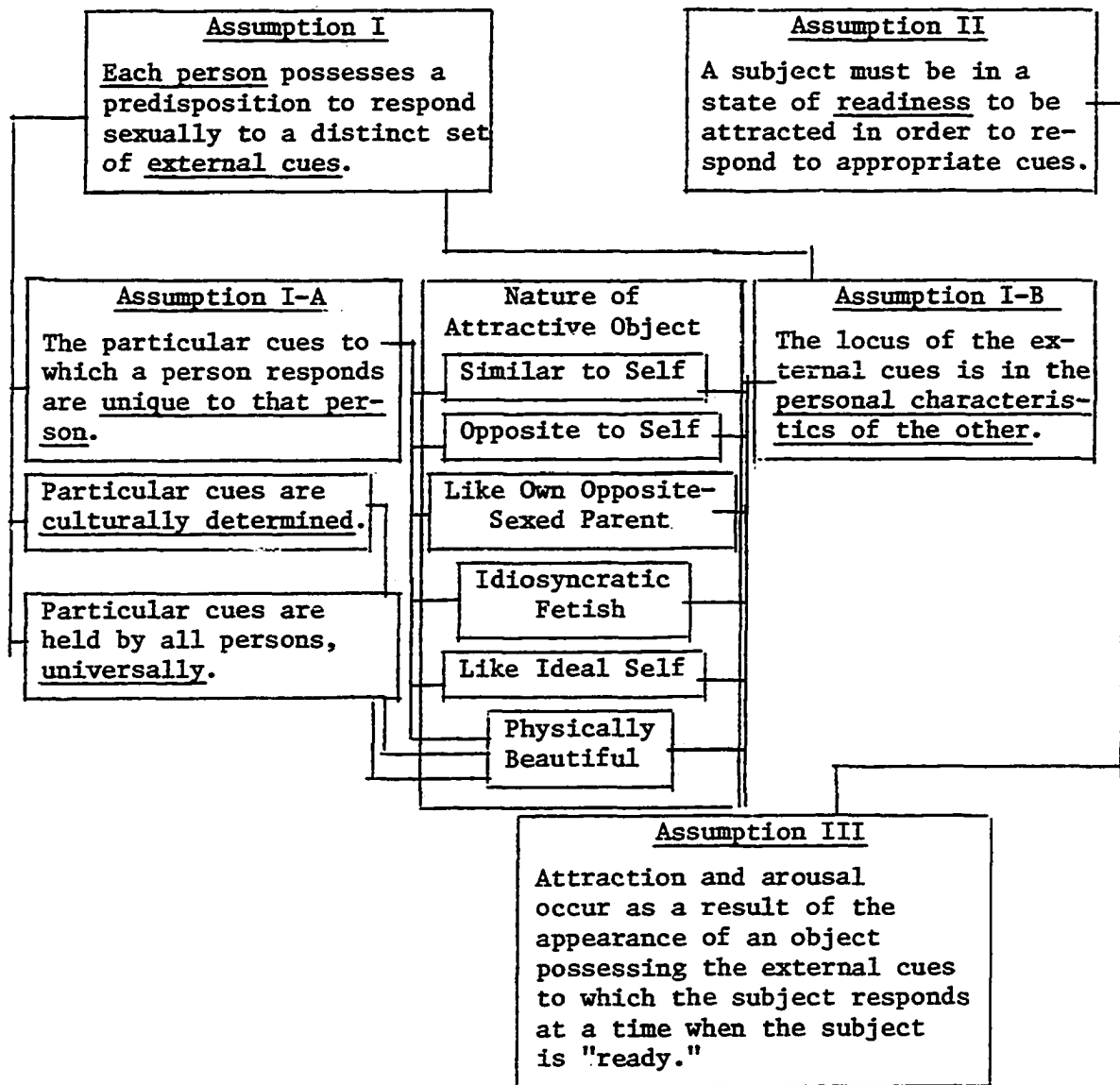
counseling and the needs of counselees will also be best served by a pastor's satisfaction with his own homelife. If this study can facilitate even just one pastor and his wife reaching new levels of openness and enrichment in their relationship, then the most fitting conclusion to this dissertation shall have been achieved.

APPENDICES

APPENDIX A

SCHEMATIC DIAGRAM OF ASSUMPTIONS UNDERLYING
MAJOR EXISTING THEORIES OF SEXUAL ATTRACTION

(Page 31a of Arthur P. Aron's Unpublished Dissertation)



APPENDIX B

INTERVIEW SCHEDULE

- I. Have the interviewee 1) read the CAD letter; 2) read and sign the consent statement; and 3) complete the Background Information.
- II. Have the interviewee write down the first name of the most recent counselee whom he recalls having or feeling an attraction for.
 - The counseling contact can be any pastor-parish-ioner relationship in which the counselee was seeking or obtaining pastoral care or help.
 - The situation should have occurred in a parish setting (e.g., not during a C.P.E. quarter).
 - Attraction is defined as:

"Sexual attraction is being drawn toward, or even 'liking,' the female counselee for reasons directly associated for you with her sex. In other words, was what attracted you to her directly related to her being a woman?"
- III. Turn on the tape recorder and note the time. Each instance of attraction is to be examined in turn using the following series of questions.

Briefly describe the counseling situation.
How long ago did it occur? What were the most important aspects of the counseling situation and the reasons why the counselee came to you for help?

Describe the sexual attraction you experienced.
How did you know it was sexual attraction?
Why do you think you were attracted?
How were you aware of the attraction?

How did you feel about your feelings of attraction?

How did you handle the situation?

 - a. within yourself?
 - b. with the counselee?
 - b. with your wife?

Why did you do what you did?

What was your theological, therapeutic and practical rationale for handling situations a), b) and c) above?

In your estimation, what were the positive and the negative consequences of your action in a), b) and c) above?

How do you feel about the action you took in a), b) and c)?

Did you discuss the situation with anyone else, e.g., your wife or a colleague?

What limits did you set in the situation?

Particularly with respect to the frequency of counseling contacts and the length of the individual interviews? Phone calls?

Describe the relationship you had with your wife at the time this situation occurred. Was that relationship a factor in your attraction to the counselee? If so, how?

APPENDIX C

LETTER OF INTRODUCTION
SCHOOL OF THEOLOGY AT CLAREMONT

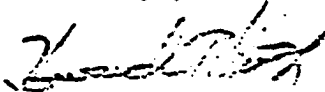
April 10, 1973

Mr. Charles L. Rassieur
Apartment U-2
750 W. San Jose Avenue
Claremont, California 91711

Dear Mr. Rassieur:

The Committee on Advanced Degrees has reviewed your request to undertake a series of interviews for the purpose of gathering empirical data for your dissertation in the Doctor of Theology program. The Committee approved your request and recognized that you will be working under supervision of your dissertation committee made up of faculty members from the School of Theology at Claremont. This interviewing is directly related to completion of requirements for your Doctor of Theology program at the School of Theology.

Sincerely yours,



Howard A. Smith
Associate Dean
for Student Relations

HAS/md

APPENDIX D

CONSENT FOR INTERVIEWING

I consent to the following terms under which I am being asked to supply information in a tape recorded interview with Charles L. Rassieur for his Th.D. dissertation at the School of Theology in Claremont.

1. I have Charles' assurance that the information I give to him in this interview will be kept confidential.
2. During the interview I will not be asked to divulge any kind of information which will identify myself or any persons I may report about.
3. I know that this interview will be transcribed, and that the typewritten version of this interview will form a pool of data to be assessed for Charles Rassieur's dissertation. Moreover, I understand that parts or sections of the interview may be quoted verbatim in the dissertation.
4. I understand that the subject of this research, the pastoral counselor's experience of attraction for the female counselee, has never been researched before, and that therefore my candid and honest reporting is needed for this research project to be a significant contribution to the total field of pastoral counseling.
5. I have read the letter from Howard Smith which explains that the Committee on Advanced Degrees at the School of Theology has approved Charles' research project.
6. I know that I am being asked to participate in this research project without any promise of monetary remuneration.

Signed: _____

Date: _____

APPENDIX E

BACKGROUND INFORMATION

1. Are you an ordained Protestant clergyman serving a local congregation? Yes _____ or No _____
2. Are you a specialist in pastoral counseling, devoting most of your time to counseling? Yes _____ No _____
3. Name any advanced degrees you have and areas of concentration.
4. Briefly describe the training you have had in counseling. Include any Clinical Pastoral Education quarters you have had.
5. Identify the age group you belong in: 25-30 _____
31-35 _____ 36-40 _____ 41-45 _____ 46-50 _____
51-55 _____ 56-60 _____ 61-65 _____
6. Are you married? Yes _____ or No _____. Give the year (s) when you were married _____.
7. Approximately how much time do you spend each week in counseling or pastoral care?

APPENDIX F

PARTIAL TRANSCRIPTION OF CASE 42-72

6.c. The counseling sessions didn't last long and in his words didn't seem to accomplish a lot.

5.c. "It was a counseling phase (the 3 sessions) in a broad sense; I really wanted to try to take the situation at that point and try to make something good out of it for both of us."

1. It was at the pastor's initiative that they even met after they once acknowledged how they felt toward each other. He wanted to do the counseling, not she, which he sees as one reason why she didn't seem to derive any benefit from it.

5.c. He also says he wanted to do the counseling with her to bring their feelings for each other into some kind of perspective so he could continue being a pastor to her as well as a friend to her.

6.s. He sees as positive that he could really feel with her feelings.

7.s. "I think a positive thing was that I could really feel with her feelings. There was a -- I wasn't really an objective distant point when we tried to work through our awareness of our mutual attraction. But that was also a difficulty, too. I really had a difficult time, as I look back on it, filtering through my real feelings. I wasn't sure whether I was idealistic as I thought I was in trying to help her and help me. Whether maybe I wanted just to use that counseling idea as a way to continue to be with her."

4.c. He said to her: "You know it is kind of good that we have both got these feelings out, because I've had these feelings inside of me, and I've kind of kept them secret, and I really didn't plan to do anything with them, but I enjoyed being with you, but now that we have both shared this, I think what we ought to do is that we should continue right away to talk about these feelings and what they have meant to our family and to ourselves and what this will mean to our relationship in the time to come." She said O.K., but she didn't seem very enthusiastic about his plan.

7.s. He thinks he really did want to make something good out of a tense and frustrating situation between them, but on reflecting back he is also suspicious that he may have had other motives in suggesting they keep seeing each other.

7.c. He says he feels "pretty good" about how he handled it, because "I think I responded very honestly to her, and I

really did not want to use her or have a fling with her. I would have chickened out somewhere along the way, I think. And I was very conscious of her feelings. Her feelings were a lot more distraught than mine. And I really did want to help her. And I don't really think I accomplished that. But I really don't know how I could have second-guessed myself and done it any differently."

2. (note in 7.c. his motive to help her as he perceived she was more distraught than he. The power theme: he had something to give her, his pastoral care.)

APPENDIX G

RESPONSES TO QUESTION 4 FROM CASE 51-51

- 4.s. In the first interview with the gal: "I think I just sort of entertained it and worked with it as a pleasant kind of feeling."
- 4.c. He says he didn't deal with his s.a. with the counselee, though perhaps the counselee was aware of his interest and attentiveness to what she was saying, etc.
- 4.c. He's not aware of "choosing" not to tell the counselee of his s.a.; he says that's just the way he does things.
- 4.w. He dealt with his s.a. by having sex with his wife. He was sexually excited when he went home. He didn't discuss the counseling situation with his wife, but went home and made love to his wife.

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